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Meeting of Saints Dominic and Francis at Rome

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THE TWO WHEELED CART

URBAN VOLL, O.P.

"But when Peter saw the strong wind, he was afraid; and as he began to sink he cried out, saying, 'Lord, save me!' And Jesus at once stretched out his hand and took hold of him."

—Matt. : 14, 30-31.

ETER'S cry to the Lord was to be echoed many times down through the ages by his successors, as they in their turn faced the murky blackness of the tempest. Many men to-day, terrified by the cacophany of mechanical warfare, would assert that Pope Pius XII faces the most troublesome of all the storms. Yet many of his predecessors, who now lie so peacefully beneath St. Peter's dome, could tell of appalling storms in which the cry, "Lord, save me!" was wrenched from their lips. The Lord heard them all in different ways, but He always heard them. One whom He heard in a particularly wonderful manner was Pope Innocent III who reigned in the early thirteenth century.

Christian Europe was threatened from without by the sword of Islam; from within heresies were eating like moths into the fabric of the seamless Robe of Christ. Even these impending disasters could have been faced with some degree of equanimity if the beleaguered Pope could have relied on a devout and loyal Christian people for support. But the deadly disease of indifference was rampant, and a worldly and selfish clergy could not, even had they so wished, effectively cope with the perils which threatened Christianity. Here and there simple and devout men heard or read the message of Christ, and started out to do and to preach, but without authority. Preaching is a heady wine, as Arnold Lunn puts it, and since the

entire Christian apostolate rests upon the notion of *being sent*, it is not surprising to read that this unauthorized preaching, coupled with abysmal ignorance, eventually led many of these self-styled apostles to pride and to heresy. Those who might have been the foremost warriors of the Church of Christ became formidable enemies. The Waldenses, for instance, started out quite legitimately; but soon weird interpretations of Scripture, and the preaching of women caused the Bishop of Lyons to silence them. They retorted, "We ought to obey God rather than men," and a new heresy began. The Pope could look for no aid from the civil power, for powerful emperors fought vigorously to make the Pope subservient to selfish imperial policy. They pillaged countrysides which were under Papal protection, sacked monasteries and convents, and dared to threaten the person of the Pope himself.

In the face of such serious and drastic problems, it would not be surprising if Pope Innocent had dreamed a dream. It was really more than a dream; it was a nightmare. The legend has it that Innocent dreamed that the mother-church of Christianity, St. John Lateran, was tottering and falling to ruin. He held out helpless hands, and cried, "Lord, save me!" But then the dream took a peculiar turn. A little man appeared, walked to the crumbling walls, and re-established the Church by supporting the great wall with his back. The identity of this man, whom Innocent is subsequently supposed to have recognized, is a matter of controversy.¹ Irrespective of this, had the dream been truly a prophecy of the restoration of the Universal Church, two little men arm in arm would have supported the decaying walls with their joint effort; for as it happened several centuries later, Machiavelli, certainly no friend to the Church, was to attribute the revival of Christianity to the influence of these two men.

Each was very different from the other. One was a layman; the other, a cleric. One was gay and exuberant, filled with the romance of the new towns which were just springing up; the other, a cherub in his learning. One was Francis of Assisi; the other was Dominic of Guzman. Yet, in spite of, or perhaps on account of these differences, these two were friends. Their meetings were brief, and no record has been left of them. There has been much poetry and imaginings about midnight in one of the great basilicas of Rome, and without trespassing the bounds of historical fact, it may well be supposed that two men, two great saints, raised up at the same time

¹ cf. *St. Dominic and His Work* (tr.)—Pierre Mandonnet, O.P., p. 423.

by the Providence of God for special missions which were really the same, should meet, recognize the sanctity and the work of God in each other, and each love the other with an inexpressible love.

Such a friendship, or at least the spirit of it, was not destined to perish, even with death. A great spiritual son of Francis, Bonaventure, was a cherished friend of one of Dominic's great spiritual sons, Thomas. Both were the most learned men in their own generations. Both loved the image of God in the other, and both confessed that all their knowledge proceeded from a common source, one great Book, as they said, the Crucifix.

Since, as Lacordaire says, an Order is but the immortal reflection of a man raised up by God, the Orders of Francis and Dominic have reflected the mutual love of their Patriarchs. On the Feast of St. Dominic, the Franciscan Fathers are the celebrants of the solemn Mass of *our* Father Dominic in the Pories of the Preachers; two months later on the Feast of St. Francis, the Dominican Fathers are the celebrants of the solemn Mass of *our* Father Francis in the Friaries of the Minors. After dinner, the Friars of both Orders, who fill the refectory with an unaccustomed mixture of brown, black and white habits, sing together a special Antiphon for the regular *Laudate* Psalm:

*"Seraphicus Pater Franciscus et Apostolicus Pater Dominicus,
Ipsi nos docuerunt legem, Tuam, Domine!"*²

After each verse the choir takes up the refrain, "The seraphic Father Francis and the Apostolic Father Dominic have taught us Thy law, O Lord!"

This mutual affection of two great Founders and two great Orders could not fail to leave a lasting imprint on art. Fra Angelico, in one of his exquisite paintings, now hanging in the Mellon Art Gallery in Washington, has immortalized the meeting of his own Father Dominic and his Father-by-adoption, Francis. Many murals and larger paintings designed to catch the medieval spirit have blended well the Franciscan and Dominican habits. This is especially notable in paintings dealing with the life of St. Louis, king of France, that same King Louis who said that, could he but divide himself, he would give half to St. Francis and half to St. Dominic. But if art attempted to immortalize this affection, literature in general, and hagiography in particular, seized upon it as an appropriate and symbolic device for telling a story. The great Dante, in his imaginary

² *Processionarium S.O.P.*, p. 458.

peregrinations through the other world, encountered in Paradise two great Doctors of the Church, one called Seraphic, and the other Angelic. The poet, mindful of a certain celestial courtesy, allows St. Bonaventure to celebrate the praises of St. Dominic, and in the next Canto, his friend St. Thomas returns the compliment by discoursing on the life and character of St. Francis.

However, this symbolism is not confined to the middle ages. Modern hagiography, though much different in form, has retained the notion of the close friendship between the Minors and the Preachers. There was a difference, nevertheless, for when interest in the lives of the Saints revived in this century, there was less emphasis on the miraculous and more on the mystical element of their lives. There was less legend and more fact which had to be unearthed by the laborious historical research from the accumulation of tales which had come to be almost inextricably bound up with the actual lives of the Saints. This process, although it is undoubtedly to be commended in that it provided more substantial and solid bases for imitation of the Saints, was forced to pass over St. Dominic very lightly, because so little in the nature of substantiated fact could be discovered about him. His own writings have been lost. Chroniclers of his time make mention of the magnitude of his achievement, but seem to have saved their verbiage for the more romantic figure of the gay Troubadour of Christ, the Blessed Francis. Then, in modern times, the figure of St. Francis became the object of a sentimental attachment, especially in non-Catholic countries; while the character of St. Dominic came to be misunderstood and maligned. For these reasons, when the moderns came to write of the Friar Saints, they indeed wrote of Francis in terms of Francis, but wrote of Dominic in terms of his greatest work—his Order. For Dominic has indeed lived on in the very spirit of his Order so intimately that the peculiar genius of the Order always bespeaks him, so in each of his numerous sons and daughters who have been raised to the altars of the Church, there is something of the father.

Chesterton, for one, recognized the vital connection between Francis and Dominic when he said, "They are like Heavenly twins, irradiating the same light from heaven; seeming sometimes to be two saints in one halo."³ Yet, Chesterton himself, after he had written of one Twin, St. Francis, wrote for a companion volume not the life of the other Twin, but of one of the sons of that Twin, St. Thomas. Joannes Jorgensen, the Danish convert, found it easy to

³ *St. Thomas Aquinas*—G. K. Chesterton, p. 35.

write of St. Francis, for even the Sultan admired the Little Poor Man who made every tree, every flower, every blade of grass a stairway to God. But when Jorgensen came to choose the associate of St. Francis in literature, he chose not St. Dominic, whose directness of approach seemed to frighten him, but St. Dominic's greatest daughter, one who was like St. Francis, a stigmatist, the seraphic Catherine of Siena.

The parallel in the development of the two Orders is best seen in a series called the *Friars Saints Series* which was started in 1910 with the help and collaboration of the Franciscan and Dominican Provincials in England. The project was not completely successful, nor was it ever completed. Nevertheless, several excellent little volumes did result from the attempt, and it is interesting to note the *rapprochement* of the proposed titles. A life of St. Bonaventure quite naturally appeared with a life of his good friend and fellow Doctor, St. Thomas. A life of St. Anthony of Padua, who was known for the number and magnitude of his miracles, had for a companion work the life of the great Dominican thaumaturge, St. Vincent Ferrer. The life of St. John Capistran, who in 1454 led the Christian army in Hungary to victory over the Turks, was paralleled by St. Pius V, also a great warrior, who like Moses of old, prayed the Christian forces to the great naval victory of Lepanto in 1571. A proposed life of St. Bernardine, who effected reform both religious and social in Siena and its environs, was to have as its twin the life of St. Antoninus, who did the same work in Florence. St. Leonard of Port-Maurice, the writer of great ascetical works was to find a companion in St. Raymond of Pennafort, the writer of Church Canons.

Now Dante, who has been said to have put Aquinas into verse, thus speaks of the two great Founders:

... Where one is
The other worthily should also be;
That, as their warfare was alike,
Alike should be their glory.⁴

But more than this, Dante realized the inner unity, the complementary nature of the two Orders, and he expresses this most clearly when he calls them

... that two-yoked cart.⁵

⁴ *Divina Commedia*—Dante Alighieri.

⁵ *ibid.*

Here is the truth, here is the essence of the friendship with all its accidental manifestations. Francis and Dominic manned one cart, the cart being crippled and almost helpless when manned by only one of the team. Although there is bound to be some degree of error in such a vague generalization, we might say that Dominic was to speak to a man's intellect, Francis to his will, or as he would perhaps say, his heart. But the appeal to the one without the other would not be to the whole man, the whole Christian. The Christian must have faith, for one cannot love something or someone totally unknown; but the Christian must have charity, too, for faith without charity is dead. The purpose of the two-yoked cart was, as Dante says, the defense of holy Church. Dominic was sent to appeal to men who were living ascetic, mortified lives, but who taught falsehoods that led to frightful consequences. Francis was sent to restore to a world grown cold a heart of charity.

Father Reeves, O.P., in his comparison of the philosophies of the Franciscan and Dominican schools, expressed quite succinctly, the complementary nature of the two Orders.

The difference between the two schools, and the two saints at the head of each is no more than the difference between St. Dominic and St. Francis. The difference is often explained by reference to the mysticism and poetry of the Franciscans and the stern intellectualism of the Dominicans. But this will not do. Stern intellectualism is not opposed to poetry and mysticism. St. Thomas was a rare poet and mystic, and St. Bonaventure a very good philosopher. The difference must be sought in the diverse *yet complementary* natures of the two Orders. The Friars Preachers were founded to win to Christ the minds of men whose wills were good; the Friars Minor to win to Christ the hearts of men whose morals were relaxed, but whose minds were as well informed on Catholic doctrine as that of Saint Francis himself. . . . From the first it was evident that though the emphasis was different, the two were doing the same work. As the Orders developed the difference was further emphasized, yet at the same time the resemblance became more marked. . . . It was left for the genius of Dante to show that the difference, though real, is in effect no difference.⁶

The Church has recognized this inseparability of the Franciscan and Dominican spirits. When the priest returns to the sacristy after

⁶ *The Dominicans*—J. B. Reeves, O.P., p. 72; *italics mine*.

Mass, there are certain highly indulgenced prayers, which though not obligatory, are strongly recommended. After the recitation of the famous Canticle of the Three Young Men and a Psalm with versicles and prayers, two short Thanksgivings for Holy Communion are said. One is the prayer of St. Thomas; the other, of St. Bonaventure. The first is a prayer of a thinker, who, though in love, pauses to analyze his love and express it in careful terms. The balanced phrases, the universality of the requests, the poised humility and reverence bespeak a calm and serenity like that of the Master Who listens to the prayer. The second is the prayer of a lover, who pours out his love in turgid, redundant phrases, so full of love that he thinks only of expressing it. The meter is hurried, breathless, and the sobs and sighs of raptured love can be heard in the sweet repetition. As Father Reeves puts it, "St. Thomas sang and prayed to the piping of St. Francis, but with emphasis on the part played by the mind in both song and prayer; St. Bonaventure philosophized as sedately as any Dominican, but was all the time emphatically a philosopher with a heart."⁷

This is no coincidence. With God, nothing happens by chance. He, in His ineffable Providence, has raised up those two great Orders of Friars at the same time for the same work. St. Catherine, the seraphic virgin of Siena, dictated her famous *Dialogue* in ecstasy, in such fashion that God the Father is said to have spoken through her lips. And in this *Dialogue*, God the Father is quoted as speaking thus, "Of a truth Dominic and Francis were two columns of the holy Church."⁸ This statement requires no elaboration. It goes back to Dante's happy metaphor, the two-yoked cart. And both metaphors expressly state the purpose of the union, the reason for the friendship—the defense and support of holy Church. The testimony of the ages asserts that these two, and their children, have done well the work God gave them to do. As Chesterton says of St. Francis and St. Thomas - - - and it could well be applied to St. Dominic:

"Yes, in spite of the contrasts that are so conspicuous . . . the great fact of medieval history is that these two men were doing the same great work; (one in the study and the other in the street) . . . they were bringing Christianity into Christendom."⁹

⁷ *Loco. cit.*

⁸ *The Dialogue* (tr.)—St. Catherine of Siena, p. 301.

⁹ Chesterton, *op. cit.*

Dominic, who wandered all over Europe, and Francis, who included in his travels a trip to northern Africa and Palestine, even in their own lifetime had accomplished a gigantic task. They had set in motion, as Chesterton says, the forces to bring back Christianity to Christendom. These forces did not die with them, but continued on through the ages, in a cycle of declines and perpetual renewals until they stand today, despite seven centuries, fresh and full of all the enthusiasm and vigor of youth. And they stand, not as a picturesque relic of a romantic past, but as forces ready to fight the new enemies of holy Church. Yet in reality, no enemy of the Church is new. The Franciscan knows that the indifference and laxity his fervent heart meets are radically the same as those his beloved Father met. The Dominican recognizes in the modern errors only old heresies in new dresses, heresies that his beloved Father and all his older brothers have met. Together they will fight; together they will triumph as their Fathers have triumphed before them, and together they will sing that sweet melody which rises with gracious harmony to those two Princes of the celestial court,

"The Seraphic Father Francis and the Apostolic Father Dominic; they have taught us Thy law, O Lord!"

BOASTERS IN CHRIST

PAUL FARRELL, O.P.



BOASTERS are unpleasant persons; their constant parading of their own virtues before the public's eye irks even their intimates. Hence, a boast spread broadcast reaps a harvest of slurs. That is why the opprobrious title of "empty barrels" is assigned to braggarts. St. Paul was a real boaster; as a matter of fact, he boasted of his boasting, and the passions of men were aroused at what he had to say. Indeed, they even tried to kill him in order to silence him. St. Paul, however, refused to boast of his own virtues: "Of myself I will not boast, save of my infirmities." (II *Corinthians* 11, 30). Rather he boasted of Christ, Christ crucified.

When he used this expression, St. Paul intended us to understand that he was constantly shouting his wares in public; that he never ceased peddling Christ from door to door, as he sought an entrance for Him into the minds and hearts of men. Certainly, he knew that his merchandise did not have a ready market—Christ crucified is not a popular brand of Saviour. The Apostle readily confessed that the spectacle of a bruised and battered King on a cross did not interest everyone: "All in Asia turned against me," (II *Timothy* 1, 15) and was He not a stumbling block to the Jews and foolishness to the Gentiles?

Nevertheless, this wholesale rejection of Christ did not silence Paul; his voice resounded throughout the world. Paul's message was urgent: the death of Christ was the sole source of salvation for all men, not only for the Jews but also for the Gentiles: "The law of the commandments expressed in decrees he has made void, that of the two he might create in himself one new man . . . and reconcile both in one body to God by the Cross." (*Ephesians* 2, 15) This message was vital; nothing must stand in its way: "yea, we overthrow reasonings and every lofty thing that exalteth itself against the knowledge of God; we bring every mind into captivity to the obedience of Christ." (II *Corinthians* 10, 3) St. Paul's faith gave him confidence in the message he preached; hence, he boasted, "We preach Christ crucified." (I *Corinthians* 1, 23)

This apostolic spirit was by no means peculiar to St. Paul. The

desire to spread the Cross of Christ totally possessed the souls of the Master's flock dispersing to the far-flung corners of the world to preach the Gospel of salvation. According to the dictates of human prudence this little band should have remained together in order to consolidate itself and to organize its resources; but convinced that the Son of God had traced the sign of the Cross on everything, these dauntless missionaries were resolved to plant that Cross on the summits of men's hearts. St. Jerome tells us that, since the Blood of Christ still flowed swift and warm in the veins of those who had seen Him in the Flesh, they were ready to attempt anything for Him, even the conquest of a world. Christ crucified was their message of hope for the world.

For the Apostles themselves, the King on the Cross was more than a message. He was the sole source of their strength, their life, and their mission. Gazing back on the broad scenes of Christendom's first triumphs, Pope Pius XII disengaged the element of unity, the cause of it all: "That he completed His work on the gibbet of the Cross is the unanimous teaching of the Holy Fathers, who assert that the Church was born from the side of the Saviour on the Cross like a new Eve, mother of all the living. 'And it is now,' says the great Ambrose, speaking of the pierced side of Christ, 'that is built, it is now that is formed . . . it is now that is created, a spiritual house for a holy priesthood!'"¹ The water and blood flowing from Christ's side are the symbols of the graces establishing, energizing, consecrating, and conserving His Church and Her missionaries.

At the end of the Apostolic era, the Cross of Christ had cast its all-embracing shadow over the known civilized world. "The Apostles undoubtedly carried the faith of Christ to the most distant lands, and it would be difficult to find any important city of the Roman empire, and particularly along the Mediterranean Sea, whose Church does not trace her origin back to Apostolic times."²

The end of his long career was at hand, when St. Paul, in chains, looked back for a moment over the road he had travelled and then passed on the fruits of his varied experience. He had but one command: "I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by His coming and His kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. . . . Work as a preacher of the

¹ Pius XII, Encyclical on *The Mystical Body*.

² Alzog, *Manual of Universal Church History*, translated by Pabisch and Byrne, Robert Clarke & Co., Cincinnati, Ohio. 1874. Vol. I, p. 182.

Gospel, fulfill thy ministry." (II *Timothy* 4, 1-6) Earlier in his life St. Paul had given a similar command: "Let him who boasteth, boast in the Lord." (I *Corinthians* 1, 26)

How well the terms of this mandate were fulfilled by the early Christian missionaries is attested to by St. Justin Martyr: "There is no people, whether Greek or Barbarian, among whom prayers and thanksgiving are not offered to the Father and Creator of the world in the name of Christ crucified."³ Towards the end of the Post-Apostolic period⁴ Tertulian confirmed and elaborated this testimony: "Everywhere are to be found the disciples of the Crucified—among the Parthians and the Medes, the Elamites and the Mesopotamians, in Armenia and Phrygia, Cappadocia and Pontus, Asia Minor, Egypt, and Cyrene; mingled with the various tribes of the Getuli and Moors, in Gaul and Spain, Britain and Germany."⁵

The Cross of Christ, however, did not spread unmolested; nor did the early Christians expect it to do so, for Christ had prophesied: "If they have persecuted Me, they will persecute you also." (*John*, 15, 22) On Calvary Christ had suffered death at the hands of brutal men, and violence and passion were permitted a fleeting moment of triumph. The same forces of destruction which killed the Physical Body of Christ were aligned against His Mystical Body, the Church. The Jews, who had clamored for the death of Christ in Pilate's outer court, now sought to stifle the life of His infant Church. From the very beginning old Pagan Rome failed to understand the mind and to sound the heart of the new Christian Rome, and for three centuries the growing challenge of Christianity was met with brute strength, armed might, and the mailed fist. Swords were unsheathed, and the blood of martyrs hallowed the soil of the empire. The Mistress of the ancient world sowed the fertile seed of Christian blood; through God's mercy she reaped an abundant harvest of her own salvation. Then the Church, like Her risen Head, emerged from the bowels of the earth, glorious and triumphant.

Out of persecution came triumph; out of death, new life. Such is the familiar and holy theme of the life of the early Church. However, the story of Christianity entombed in the bowels of the earth is only one phase of that life; the catacombs were emergency factors—they were not the scene of the Church's usual activities. Christianity was very much alive on the surface of the world; it had to

³ Justin Martyr, *Dialogue Against Tryphon*, ch. 117.

⁴ From the death of the last Apostle to the Edict of Milan.

⁵ Tertullian, *Against the Jews*, ch. 7.

be, otherwise it could not boast: "We are but of yesterday, and we have filled every place among you—cities, towns, marketplaces, tribes, companies, palace, senate, forum—we have left to you nothing but the temples of your gods."⁶ This is the story of the Cross of Christ in the marketplaces, the history of the early missions.

POST-APOSTOLIC MISSION THEORY

Patristic literature does not contain a single work devoted primarily and exclusively to mission theory, but this silence of the early Fathers was not due to ignorance of the Church's universal mission. In fact, some of the Fathers debated, as a purely academic question, whether Christ's command to preach the Gospel to every creature extended to the legendary creatures of the Antipodes, who were supposed to be half-animal, half-human. This failure to elaborate a complete theory of missions is to be attributed not to ignorance but rather to an erroneous conception of the geographical extent of the world. The Apostles had established the Church throughout the Roman Empire and Asia Minor, the boundaries of which were considered to be practically co-terminus with those of the civilized world. Hence, for the Fathers the universality of the Church was an accomplished fact, and there was no need to elaborate or to enumerate methods of its extensive propagation.

Nevertheless, the Fathers were deeply concerned with the intensive growth of the Church, that is, with the building up of the Body of Christ by founding particular churches in regions where the Cross of Christ had already been raised. At a very early date this interest was manifested in the many declarations of the necessity of pagan missions and in the regulations governing the instructions of catechumens. Christ's command to preach the Gospel to every nation appears frequently in the literature of the period; and an examination of texts indicates that the catholicity and the necessity of the Church were treated as two aspects of the same truth derived from Christ's command: catholicity demanding that the Church be joined to all men; necessity requiring that all men join themselves to the Church.

The Doctrine of the Apostles supposes that the Church has been generally diffused and maintains: "Even as the broken bread was scattered over the hills and was gathered together and became one so let Thy Church be gathered together from the ends of the earth into

⁶ Tertullian, *Apologetics*, ch. 37; see also Tertullian, *Against The Jews*, ch. 7.

Thy Kingdom."⁷ St. Clement in his *Epistle to the Corinthians* indicates the fulfillment of Christ's command: "The Apostles have preached the Gospel to us from the Lord, Jesus Christ; Jesus Christ has done so from God. Christ therefore was sent forth by God, and the Apostles by Christ. Having therefore received their orders and . . . established in the word of God . . . they went preaching through countries and cities, and they appointed their first fruits to be bishops and deacons of those who should afterwards believe."⁸ Concluding his account St. Clement lays down a mission precept: "All pagans must recognize that Thou art the one and only God, that Jesus Christ is Thy Son, and that we are Thy people, the sheep of Thy pasture."⁹

The name "Catholic" Church appears for the first time in the *Epistle of St. Ignatius To The Smyrneans*: "Wherever the bishop shall appear, there let the multitude also be; even as wherever Jesus Christ is, there is the Catholic Church."¹⁰ St. Ignatius insists that Christ really suffered for all men, and not in appearance only, as was held "by some of the unbelievers who are ashamed of the Cross. . . . The Word, when His Flesh was lifted up, after the manner of the brazen serpent in the wilderness, drew all men to Himself for their eternal salvation."¹¹ Barnabas in his epistle to the Judaizing Christians reminds them too of the brazen serpent, "which even though dead is able to give life. Thou hast in this an indication of the glory of Jesus; for in Him and to Him are all things."¹² In a special way Ignatius and Barnabas may be singled out as fulfilling Paul's command to boast in Christ crucified.

A new note runs through the pages of the Apologetes. Since the Cross of Christ has been planted far and wide in a miraculous manner, they boast of the rapid growth of the Church despite all obstacles as proof of the divine nature and origin of the Christian religion. The *Divine Institutes* of Lactantius offers us a second kind of argument exploited frequently by the Apologetes, one based on the marvellous life of the Church, in itself a moral miracle: "Since our number is constantly increased but is never lessened, not even in persecution itself, who is there, I pray, so foolish and so blind as not to see on whose side wisdom is? Since the divine law has been re-

⁷ *The Doctrine of the Apostles* (Didache), 9, 4.

⁸ St. Clement, *Epistle To The Corinthians*, ch. 42.

⁹ *Ibid.*

¹⁰ St. Ignatius, *To The Smyrneans*, ch. 8.

¹¹ *Ibid.* ch. 2.

¹² *Epistle of Barnabas*, ch. 10 and fff.

ceived from the rising even to the setting of the sun, and each sex, every age, with one and the same mind obeys God; since there is everywhere the same patient endurance, the same contempt of death—they (Pagans) ought to have understood that there is some reason in the matter, and that it is not without a cause that it is defended unto death, that there is some foundation and solidity, which not only frees that religion from injuries and molestations, but always increases and makes it stronger.”¹³ The author of the *Epistle To Diognetus* points to the martyrdom of Christians and discerns in their fortitude an evident sign of divinity: “Do you not see them exposed to wild beasts, that they may be persuaded to deny the Lord, and yet not overcome? Do you not see that the more of them that are punished, the greater becomes the number of the rest? This does not seem to be the work of men; this is the power of God; these are the evidences of His manifestation.”¹⁴

The belief that in the Church Christ was reliving for all times and for all men His human life constituted the solid, massive bulwark of these arguments. This intimate presence of Christ provided the Fathers with a second motive for missions, one distinct from the desire to fulfill the command of Christ and one which was based on the very nature of the Church. The vital analogy of the Church to an organized body had been consecrated by St. Paul, who spoke of Christ as the “head of the Body, the Church, Who is the beginning and first born from the dead.” (*Colossians*, 1, 18) Due to its organic nature the Church bore in its essential constitution the laws governing its own growth, the building up of the Body of Christ. In this process a vital character is to be found, the urge of Christ to unite all men to Himself: “If I be lifted up, I shall draw all things to Myself.” (*John*, 12, 32) Throughout the period this text resounded again and again, and with each repetition the minds of men were more and more conformed to the mind of Christ, a mind that looked beyond the expanding horizons for more, ever more, human souls. In a later period St. Augustine was to meditate on this inner groaning of the Spirit and express it thus:

Who is this that cries from the end of the earth? Who is this one man who reaches to the extremities of the universe?^{15a} He is one, but that one is unity. He is not in a single place,

¹³ Lactantius, *Divine Institutes*, Bk. V, ch. 13.

¹⁴ *Epistle To Diognetus*, ch. 7.

^{15a} St. Augustine, *In Psalm*, 122 (P. L. 37); see also *In Psalm*, 54 (P. L. 36, 640.)

but the cry of this one man comes from the remotest ends of the earth. But how can this one man cry out from the ends of the earth, unless he be one in all?^{15b} The body of Christ ceases not to cry out all the day, one member replacing another whose voice is hushed. Thus there is but one man who reaches unto the end of time, and those that cry are his members.^{15c}

On several occasions St. Ignatius employed this analogy in defending the unity of the Church against Judaizing Christians: "Lay aside, therefore, the evil, the old, the corrupt leaven, and be ye changed into the new leaven of grace. Abide in Christ, that the stranger may not have dominion over you. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity, there cannot be Judaism. *For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God.*"¹⁶

The Pastor of Hermas emphasizes this organic nature of the Church by comparing the Church to a willow tree, given to the whole world as God's law, which casts its shadow over the universe and permits the converted nations to dwell in its shade.¹⁷

Another expression of this vital law of growth is found in the Father's insistence that all Christians, without exception, are bound to be missionaries, each meeting the demands of the growing Body in accordance with his state in life. In this regard Ignatius urged upon the Ephesians the imitation of Christ: "For he who shall both do and teach, the same shall be great in the Kingdom. Our Lord and God, Jesus Christ, first did and then taught, as Luke testifies. . . . Let us do all things as those who have Him dwelling in us, that we may be His Temples, and He may be in us as God. Let Christ speak in us, even as He did in Paul. Let the Holy Spirit teach us to speak the things of Christ Himself did."¹⁸ Thus, according to Ignatius, even the laity were to boast in Christ crucified under the direction of the Holy Ghost.

To the exhortation of St. John that all Christians are to help the missions by co-operation and support (St. John, *III Epistle*, 5, 9), the following injunctions of the Fathers were added: Every Chris-

^{15b} *Ibid.*

^{15c} St. Augustine, *In Psalm*, 85 (P. L. 37, 1085).

¹⁶ St. Ignatius, *Epistle To The Magnesians*, ch. 10.

¹⁷ *The Pastor of Hermas*, Similitude 8.

¹⁸ St. Ignatius, *Epistle To The Ephesians*, ch. 15.

tian must confess Christ "by doing what He says, and not transgressing His commandments, and by honoring Him not only with our lips, but with all our hearts and minds"¹⁹; Cyprian insists on prayer²⁰; Origen urges the fulfillment of the mission obligation especially by the promotion of Christian ideas and by bringing all men to the Christian life.²¹

(To be Continued.)

¹⁹ *The Second Epistle of St. Clement*, ch. 3.

²⁰ Cyprian, *De Oracione Dominicana* 17.

²¹ Origen, *Against Celsus*, 8, 52.

THE MISSIONARY CHARACTER OF THE DOMINICAN ORDER

EDWARD DOMINIC HENNESSY, O.P.



THE END and its means of accomplishment, the extent and basis of all missionary activity is to be found in the solemn commission of Christ to His Apostles, "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved . . ." (Mk. XVI, 15-16). The Popes, in speaking of the missions, have time and again explained that in treating of such matters they are but carrying out this command of Christ, and reminding the clergy and the faithful of their duty in this regard.

These words of Christ give us the end of all missionary activity—the salvation of souls; and the means for the accomplishment of this purpose, Our Lord tells us, is by preaching the Gospel of Salvation and by baptism. Christ Himself has also determined the extent of missionary activity for He has commanded His Apostles, and through them their successors, to preach the Gospel to *every creature*. Missionary activity, therefore, must be *universal*. It must extend to all souls. The basis for this activity is evident, for it is the command of God Himself.

From Apostolic times to the present day the Church has faithfully carried out this command of her Blessed Master. Sainly people of every age have unreservedly dedicated their lives to its fulfillment. Indeed, in order to realize more fully this sacred ideal the Church has approved and fostered various organizations whose only reason for existence is the salvation of souls through the Gospel of Jesus Christ. Among these religious bodies is the Order of Friars Preachers, founded by St. Dominic in 1216. The sole purpose for the institution of this Order was that the Gospel might be more thoroughly and efficiently preached to every creature. Its mission, like that of the Church, was to be universal. This missionary purpose of the Dominicans is evident from the purpose of St. Dominic in founding the Order, and is clearly expressed in the very end of the Order, in its spirit and in its glorious tradition.

That the purpose of St. Dominic in instituting his Order was of a missionary character is an indisputable fact of history. In the Acts of his canonization we read, "He seemed wholly absorbed in the salvation of souls, by all means and as many as he could." From

his earliest youth Dominic was filled with this desire to win souls for Christ. Even before the idea of founding an order had occurred to him, he had decided that he would be a missionary. It was the missionary needs of the Church in the thirteenth century that prompted him to organize a body of Apostolic preachers, who would carry on his work and extend it to the whole world. While Dominic and his handful of companions awaited approbation of the Holy See, it was their common missionary interests that held them together. And even while taken up with the stupendous task of founding his Order, Dominic did not for a moment forsake his resolve to preach the Gospel to the pagans. "When we have established our Order," he said to one of his followers, "we shall go out to evangelize the Cuman Tartars."¹

It was this same spirit that was to be the distinguishing mark of the sons of St. Dominic. They were to be men of sanctified lives, skilled in the doctrine of Christ, who would bring the Gospel to unbelievers and defend it against its adversaries. This was to be done in perfect conformity with the wishes of the Holy See. The Friars were to preach wherever the Vicar of Christ deemed necessary. Reliving the lives of the Apostles, they were to spread the saving message of the Gospel just as did the Chosen Twelve. The distinctive characteristic of the Dominican Apostolate, therefore, is its special participation in the doctrinal and judicial mission of the Church. It was in view of this promising purpose of the Dominicans that the Church approved them; for, in his bull of confirmation, Pope Honorius III said: "Considering that the Brethren of your Order will be the champions of the faith and the true light of the world, we do confirm your Order." And Dominic, mindful of this sacred trust, immediately scattered his seventeen disciples, commanding them in the very words of Christ, to "go into the whole world and preach the gospel to every creature."²

As regards the end of the Dominican Order and its relation to missionary activity, we find a ready answer in the opening chapter of its *Constitutions*. There we read: "Our Order is known from the very beginning to have been founded for the express purpose of preaching and the salvation of souls. Consequently our chief desire should be that we may be of use to the souls of our neighbors."³

¹ Cf. O'Connor, *St. Dominic and the Order of Preachers*, Rosary Press, Somerset, Ohio, 1916, p. 156.

² Cf. Clerissac, *The Spirit of St. Dominic*, Burns Oates & Washbourne, London, 1939, p. 17.

³ *Constitutiones O.P.*, Lib. I, Cap. I, No. 3.

The *Constitutions* of the Order, which are the very keynote to the nature of Dominicanism, go on to say that "The brethren should look upon the Missions to the heathen, so warmly commended by the Holy See, as a very important part of their apostolic calling. For our Holy Father St. Dominic yearned for their conversion and earnestly desired to suffer martyrdom in their cause."⁴ Also embodied in the *Constitutions* are many regulations determining the preparation of missionaries, the care and extension of missions, and the means by which this may be best accomplished. It is to be noted that the *Constitutions*, ever vigilant in preserving the prominence of the apostolate in Dominican life, remind superiors that they can, for a good and just reason, grant dispensations from the regular observances of the Order, especially in matters which seem to hinder preaching and the salvation of souls.⁵ This supremacy of Apostolic preaching was confirmed by Pope Innocent IV who, in writing to the Dominicans said: "The work of evangelical preaching . . . must be the most carefully safeguarded of all the works undertaken for the good of souls, and no kind of charitable works whatever must be allowed to interfere with it."⁶

The end of the Dominican Order, therefore, is preaching and the salvation of souls. The *Constitutions* also determine what is to be the nature and the quality of the Friars' preaching. They are to preach from the abundance and fullness of contemplation, and "the means set by the most Holy Patriarch for the attainment of that end are, besides the three solemn vows of obedience, chastity and poverty, regular life with its monastic observances, the solemn recitation of the Divine Office, and the assiduous study of sacred truth. With us these means cannot be abolished or substantially changed although they may, the vows excepted, be opportunely moderated as time and circumstances may demand, so that they may become adapted to the end for which they are given and may have in consequence greater efficacy."⁷ Consequently, the salvation of souls by any form of doctrinal preaching (which also includes teaching,⁸ especially of a

⁴ *Ibid.*, Lib. IV, Cap. VI, No. 827, Par. 1.

⁵ *Ibid.*, Lib. I, Cap. IX, No. 68.

⁶ Quoted in O'Connor, *op. cit.*, p. 102.

⁷ *Constitutiones O.P.*, Lib. I, Cap. I, No. 4, Par. 1.

⁸ Although St. Dominic intended that his Friars should be intellectual, Apostolic preachers, the office of teaching was thrust upon them, in spite of themselves. "They went to the universities to listen; they stayed to lecture." Cf. Jarrett, *The English Dominicans*, Burns Oates & Washbourne, Ltd., 1921, p. 87.

theological kind) that can be carried on without an abolition or a substantial change in the means enumerated above falls within the scope of the Dominican Apostolate.

It is quite evident, then, that the purpose of St. Dominic in founding his Order, and the end and works of the Order as expressed in its Constitutions are very definitely of a missionary character. This dominant element of Dominicanism is well borne out in the spirit and tradition of the Order from its very inception. The very first activities of the Dominicans took the form of missionary endeavors. The Order had been confirmed but a short time when Paul of Hungary founded a province among the Cuman Tartars and began the evangelization of these and other fierce nomadic tribes. At an early date missionaries were also sent to the pagans in the Balkans. At "The Chapter General of Tears" held in 1222, all the brethren present begged the General, Jordan of Saxony, to send them to the foreign missions, and those not chosen immediately burst into tears. In the first century of the Order's existence the Friars were sent to preach in the Holy Land, Asia, Bagdad, India and Armenia. St. Hyacinth converted Poland while his companions were preaching in Prussia and Lithuania. Hyacinth then brought the Gospel to Bohemia, Russia and Scandinavia where he established a province of the Order. From this province went forth missionaries to evangelize Greenland two hundred years before the discovery of America. A fair idea of the colossal work of evangelization of the Dominicans in 1253 can be gathered from a letter of Pope Innocent IV, who addresses them as "Our dearly beloved sons, the Friars Preachers, preaching in the lands of the Saracens, Greeks, Bulgarians, Ethiopians, Cumarians, Syrians, Goths, Jacobites, Armenians, Indians, Tartars, Hungarians, and other infidel nations of the East."⁹ At this time, too, Dominicans were laboring in Scotland and Ireland. In 1268 missionaries were sent to convert the Ruthenians while St. Raymund of Pennafort was establishing missionary colleges at Tunis and Tripoli. Indeed, within twenty years after St. Dominic's death there was hardly a country in the then known world to which the Friars had not brought the good tidings of Christ.

As a result of this zeal for the missions there sprung up in the Order a unique organization known as *The Wandering Friars of Jesus Christ among the Pagans*. This society was made up of those Dominicans who eagerly desired to labor on the foreign mission field.

⁹ Quoted in Lacordaire, *An Historical Sketch of the Order of St. Dominic*, P. O'Shea, New York, 1869, p. 80.

It was directed by the Vicar General of the Order and was formally recognized by Pope John XXII in 1325. However, the Pope, in approving it, laid down stringent laws for its recruits as he feared that it would bring about a depopulation of the convents of Europe. These missionaries were granted papal privileges which were designed to quicken the advance of the Gospel among the pagans. The only distinctive sign of these Dominicans was the red sash they wore in place of the leather belt. As a result of their work among the heathen large Christian communities were established all over Asia and Africa, enabling the Popes to appoint hierarchies for those long-forsaken lands.¹⁰

However, all Dominicans did not go to foreign lands, for the needs of the Church required their services elsewhere. But regardless of the field of labor to which they were called, they ever kept uppermost in their minds the welfare of the missions. Outstanding examples of the work done for the missions by Dominicans engaged in other activities are the *Summa Contra Gentiles* of St. Thomas Aquinas, which is the classical handbook for missionaries; *A Treatise Against the Errors of the Arabs*, written in Arabic by Brother Accoldi of Florence; and the *Summa Against the Koran*, which was the work of Brother Raymund Martin.

While the Order sent thousands to preach the Gospel in distant lands, it did not forget the missions of Europe. In Spain the Friars preached to the Arabs and the Moors, who were endangering the Faith with the pernicious tenets of Islamism. We can get an idea of the extent of the missionary labors of the Order in Western Europe from the stupendous accomplishments of St. Vincent Ferrer, who converted over twenty-five thousand Jews and eight thousand Moors.

The Friars were given new scenes of labor by the Portuguese conquests in the East Indies, and after converting these lands they extended their activities to India, Ceylon, Siam and Malacca. Dominicans, led by Father Gaspard of the Cross, were the first Christian missionaries to set foot in China. It was also a Dominican who gave that land its first Catholic Church in 1575, while China's proto-martyr was the Dominican Fernandez de Capillas, who died for the Faith in 1648. China's first native bishop, the Venerable Gregory Lopez, was also a member of the Order of Preachers. The missionary labors of the Order in the Philippines and adjacent regions

¹⁰ Cf. Schwertner, *Seven Hundredth Anniversary of the Order of Preachers*, Rosary Press, Somerset, Ohio, 1916, p. 39.

from the sixteenth century to the present day is well attested by the flourishing faith of the inhabitants of those war-torn Islands.

The Friars, ever eager for new lands in which to carry on their conquest of souls, played their part in the discovery of America in the person of Father Diego de Deza, who was the outspoken supporter of Columbus. The aid which he gave the great discoverer was of such a nature that Columbus was forced to admit that without his aid he would never have been able to reach the new World.¹¹ Dominicans lost no time in coming to these new lands to extend Christ's kingdom on earth. Pope Clement X praises the Dominicans for being the first to bring the Gospel to America, and said that it seemed that God had raised up the Friars Preachers for the good of the New Hemisphere.¹² By 1550 the Friars were established in Mexico and South America with over two hundred foundations. The missionary accomplishments of St. Louis Bertrand who baptized over ten thousand, and the work of Bartholomew de Las Casas in defense of the Indians are facts well known to those familiar with the history of the New World. The honor of being the first to offer the Sacrifice of our Salvation within the limits of our own country belongs to the Dominican Father Antonio Montesino, who said the first Mass on the present site of Jamestown, Virginia in 1526.¹³ The first martyrs of our country were also Dominicans—Louis Cancer de Barbastro, Diego de Tolosa, and a laybrother, Fuentes—who were brutally killed in the sixteenth century while attempting to evangelize the Indians of Florida.¹⁴

We could go on indefinitely enumerating the almost incredible missionary achievements of the Friars. But their missionary spirit and activity can perhaps be best summed up in the eloquent words of Lacordaire: "Every coast bears a trace of their blood, the echoes of every shore have been awakened by their voice."¹⁵ During the glorious missionary history of the Order more than thirty thousand of its members have suffered martyrdom on the mission field. It is even more significant that during the seven hundred odd years of the Order's existence it has given at least one missionary martyr to the Church every ten years.¹⁶

¹¹ Cf. Schwertner, *op. cit.*, p. 40

¹² *Ibid.*

¹³ Cf. *Catholic Encyclopedia*, Vol. X, p. 534.

¹⁴ Cf. Schwertner, *op. cit.*, p. 41.

¹⁵ Lacordaire, *op. cit.*, p. 65.

¹⁶ Cf. Schwertner, *op. cit.*, p. 41.

A FAMILY PRAYER

DAVID MORIARTY, O.P.



REPEATEDLY the Holy Pontiffs have warned that the family is the backbone of the nation. As a chain is no stronger than its weakest link, and an army no stronger than its soldiers, so too a nation is no better than its citizens. Consequently, if the characters of the future citizens of a nation are not molded within the family circle, where will they be formed? Will they be left to develop alone, or to be nurtured by the forces of disorder?

The forces of disorder are as rampant today as they were when Our Holy Father, Pope Leo XIII wrote: 'Only too many elements are at work in the present condition of things to loosen the bonds of public order and to draw the people away from sound principles of life and conduct.'¹ With the seeds of rebellion again being sown on the bloody soil of the world today, there is an ever increasing menace to the work of God among men; for the Church is threatened, and nations are being destroyed because the family is losing its strength.

Systems of thought which reject the Creator of mankind, which deny the truth that man is made for God, which would erase the thought of man's immortality must of necessity ridicule the part the family plays in attaining eternal happiness. Daily the newspapers depict with lurid details the proceedings of the divorce courts, while the stage and screen show the broken homes of glamour seekers. Yet in their nearsightedness they do not see the real tragedy which they portray. In evolutionary processes they would have us believe that incompatibility and divorce are the natural stages in the evolution of married life. The advocates of these pernicious ideas not only seek to destroy the permanent bond between husband and wife; they also propose vicious practices to limit the number of God's creatures. Where is there any reference made to what God wants? Who will ask what He Who is "the way, the truth, and the life" meant when He said, "What God has joined together, let no man put asunder" (Mt. XIX, 6)?

The fight against the family is more deadly than that ever waged

¹ Encyclical Letter, *Laetitia Sanctae*—Leo XIII.

by any Japanese suicide crew. On the battlefield the enemy can be met with weapons; but when he has donned the clothes of the spy he is more treacherous, because he undermines the cause he feigns to support under the pretense of being an ally. We all condone the punishment meted out to spies, for we realize the heinousness of their crimes; no one is surprised when the death penalty is passed upon them, for their warfare is a treacherous one. But why is the Church almost alone in raising a voice of protest against the enemies of the family? If these enemies did no more than weaken the manpower of the nation, they should be severely judged as criminals; but their treachery does not stop there. They are not content with the increase of orphans from broken homes, nor are they satisfied to be able to prevent births. They will destroy, if possible, the morals of whole families and of the whole nation.

Under the pretense of humanitarianism they plead that families be curtailed so that a greater good may result. What do they advocate in the place of children made to the image and likeness of God? They will console the two partners of the marriage pact with the promise of better ice boxes to cool their drinks, more convenient stoves to cook less food for fewer mouths, more powerful radios to tune in more undermining propaganda. They will emphasize the wonders of modern science, and they will contend that the latest contrivance is essential to man's happiness; but they forget, or at least they refuse to acknowledge, that Christ has raised marriage to the dignity of a sacrament.

No one denies that modern discoveries do facilitate every-day living; but when so much emphasis is placed upon these material benefits that they are chosen in preference to the children of God, we may ask ourselves this question: Did Christ die the terrible death of the cross that we might have a new automobile every year, or did He die that we might save our immortal souls? Certainly if material comforts are sought to the exclusion of a family and of family rights, it is not God but idols which are being served. Since He loved us enough to sacrifice His own life for us, why can we not love ourselves and those entrusted to our care enough to make some sacrifice for eternal happiness?

Now we have learned during this war that we have to make sacrifices, for victory could not be won unless each had a share of the burden. If we are convinced that sacrifices are necessary for the attainment of temporal benefits, why should we forget that sacrifices are also necessary for obtaining that greatest good, God? Since God has told us exactly what He expects of the family, who can refuse

to abide by His wise counsels? God Himself has shown what family life should be in the ever-living story of the Holy Family.

The Rosary was given to St. Dominic by our Blessed Mother to wipe out a vicious heresy in thirteenth-century Europe. This prayer was most efficacious precisely because it was given by the Mother of God. Then as now, there was a great threat to family life, for the Albigensian heretics had rejected the true notion of the Christian family and would have destroyed the Catholic home with all the fury of the forces of Hell, had not these forces been chained by the Rosary of Mary. The head of the serpent was again crushed by the heel of the humble Virgin. Today a similar threat besets the Catholic home. Materialistic Atheism has denied all family rights because it has denied the Giver of all rights. There is no reason why the same help should not be sought now as was sought at the time of St. Dominic, for Mary is as eager that families of today lead Christian lives as she was at the time when she gave us her Rosary.

Indeed, the family Rosary is an excellent means of thwarting the attacks against homelife. God, Who is the source of all blessings, deserves honor from families, for every creature must acknowledge its dependence upon God. Not only individuals must pay their debt of worship to God, but also social groups. It is true that part of this debt is satisfied when the family goes to Mass on Sunday; this is a public act of homage. Over and above this act, there is demanded the private prayer of individuals and of the family. Certainly the Rosary is the best private prayer which the family can offer. It is *made to order* for the family circle. It is easily recited by all, for its prayers are the simplest and yet the most sublime. They are the simplest because every school child can utter the words, sublime because they have been given to us by God Himself. What prayer could be more acceptable than the words Christ spoke when He taught us to pray? The *Our Father* was given at the request of the Apostles for a fitting prayer; and what greater respect could be paid to the Mother of God than to repeat humbly the words which announced to her the Redemption of mankind?

The Joyful Mysteries are lived in every home that is truly Christian. Spouses should rejoice that God has brought them together, and they should be thankful for the great joys which He has permitted them. They see that their love for each other is a reflection of their love for God, and they perceive that the love which they have for their children resembles the love which God has for them. God's love has been proved, for the Father has given each one of us

our very existence and all that we have. Without His help we can do nothing.

Too, husband and wife must beg the grace to continue in the love of God and in mutual love. What better example of love of God and of neighbor is there than the example of Mary? She who is "full of grace," and therefore filled with God's own love, visited her cousin Elizabeth, and by that visit sanctified the home that she entered. Mary wants to bring Christ into our homes today. Mary will teach us to love our Redeemer with the fervor that burns in her own heart. She will have her divine Spouse enkindle a mutual love among the members of the family so that they may live peacefully together and may serve God faithfully. The home where Mary reigns has the real joys of a well-ordered household, a household consecrated to God.

The children will learn the lesson of obedience as they look upon the life of that Child Who was both God and man. They will see the lesson of obedience which He taught in His humble subjection to Mary and Joseph. Boys and girls will learn that only by imitating the obedience of Christ can they become like Christ. More and more they will understand the gospel story of the Finding in the Temple, for they will begin to realize why "He went down with them, and came to Nazareth and was subject to them" (Lk. II, 51).

By meditating on the Sorrowful Mysteries of the Rosary, the father and mother know that their joys must be mingled with great sorrows, because they will see that even that most joyful family endured the greatest hardships and sufferings. Amidst the joys of that holy household there was always the shadow of the cross; for Mary had been warned that a sword of sorrow would pierce her heart, and she soon began to understand what the dreadful blade of that sword could do. She had lost her spouse and protector, Joseph, but her faith and confidence in God did not fail. She saw the enemies of her divine Son and she knew that they sought His life. What did she not endure when she saw Him pay the horrible price for sin? The family which ponders the mysteries of the sorrows of Christ and Mary will soon see the lightness of its own misfortunes in contrast to these unspeakable agonies. What grief could compare to that of Mary and her Son? The infinite God and the purest of all creatures were loaded down with the weight of our sins. They saw more clearly than anyone else what the only real evil is; they saw sin in its true light. We may see its bitter effects, namely, death, sickness, mental anguish, and the pain of loss. We may be stunned by these dreadful realities and may even be overcome with distress, but what must have been the

anguish of Christ and Mary who saw the source of all these evils?

Each member of the family will see how petty his troubles are when compared to those of Christ and Mary. The Catholic family which prays the Rosary will be willing to accept the crosses which God sends, and in all the trials of home-life, each member will find the answer to his problem when he finds the answer to his prayer. However, he will not find the answer to his prayer unless he prays.

When the parents and children recite the Glorious Mysteries, they will remember that heaven is real. Yet they see that these Mysteries are preceded by the Sorrowful ones. In the lives of Christ and Mary such was the case, and in the lives of each of us too it is true. In every man's life there can be no resurrection or ascension before the carrying of the cross and the death to sin. The Rosary reminds us that Heaven is our reward and God is our goal, and that this life must be only a means to Him. Hence, our joys and sorrows must be accepted in accord with the Providence of God Who will provide for our needs and Who will lead us to our true home. Mary, the mother of the vast Christian family, will care for each one of her children with a mother's care. Under her guidance, no one will stray far from home, and all will be certain that when they return, she will be waiting to welcome them to the table of her Divine Son.

When the family begs help from this mother, it will find strength to meet the daily difficulties of every-day life. The Rosary is Mary's own prayer; it is the prayer that pleases her most. She will send help to combat the enemies of home-life. God's commands to the family will be respected, the divorce courts and the birth-controllers will be evaluated in their true light as enemies of God. The ideologies which seek to crush the faith of God's Church will be met by Catholics of conviction, for the Virgin Mother will again crush the forces of evil under her heel.

With the help of God we can do all things. Without His help we can do nothing. The Rosary of Mary will bring us this help, for it will bring the blessings of God upon the family and upon the nation. What family can be so independent that it will reject God's help? There is but one hope left. We must return to Christ through Mary. It is through Mary's Rosary that we can make this return journey safely.

DILEMMA

BERTRAND RYAN, O.P.



AN'S capacity for perversion is unlimited. Of all of God's earthly creatures only he can twist and deorient a thing from its natural purpose. The flower of necessity seeks for water and sunlight so that it may continue to live, while the animal will fight to the death in defense of its food. The divine ordination of self-conservation is never thwarted in the lower creatures, whereas man can, and unfortunately often does, steal from himself that which belongs to Another, his own life. History, the story of the creature's pilgrimage, offers ample testimony to the varied forms under which the perversions of man can masquerade. Down through the ages the human mind has invented unworthy ends that were to wrack and destroy the bodies and souls of men.

Of all these aberrations the most far-reaching and devastating have been those that affected the minds of men. The intellect, the most noble of man's faculties and his link with angelic creation, has always and must always suffer the greatest harm. The more noble always suffer more severely. When a country is enslaved, its people suffer greatly; but it is the ruler who must bear the shame and confusion of defeat.

Recently, in one of our larger Catholic universities a professor of the natural sciences decried the intensity of the theological training being given to our clerical students. When questioned further, this man of science proposed a theory of relativism that made for a complete dichotomy between theology and secular science. According to his conception all things are relative, and in the fields of human learning all the disciplines can maintain a parallel course, each being of equal value. True, the body of knowledge possessed by man today would have no principle of unity and orientation other than an arbitrary norm, one which could admit of no objective evaluation of the body of truths possessed.

This outlook is in no way novel. It is merely a reflection in the academic sphere of the dazzling sun of secularism that has been blinding the minds of men since the sixteenth century. With the advent of Protestantism the bridge of faith linking man to God was destroyed, and in its place was substituted the fragile cat-walk of human reason. Thrown upon its own resources, the human mind

ever attempting to create a goal as real, as necessary, and as substantial as its True Goal has become lost in the maw of relativism, the fruit of the secular society. The intellect of man was made for Truth. To grow it must attain to its object—the created truths of this life, and Eternal Truth in the life to come. It cannot exist on the deficiency diet of relativism. When the minds of men asked for bread, the secular society “reached them a stone”; and these undernourished minds have evolved and directed the moral and physical chaos that is the passing scene.

SCIENCE OR SANCTITY

In response to the challenge of secularism, there arose in the Catholic Church a body of men who, calling upon the masters of the past, ably defended the traditional, the sane view. Unfortunately, some of the defenders had greater zeal than ability, and thus set in motion a current of thought that has perdured through the centuries. These men, appreciating the fullness and the beauty of the Christian revelation, asked what more could the mind and heart of man desire. What could the study of secular science add to the fount of truth as contained in the Scriptures and the writings of the Fathers and Doctors of the Church? Thus was created a conflict that was to burden the minds of Catholics in the ages to come. Was it to be Christ, or the world?

The scarcity of Catholic men of learning today in all the branches of secular science is eloquent testimony to the vicious vitality of this mental outlook. Despite the efforts of the Holy Fathers and the work of the valiant few, there remains a certain reluctance among Catholics to plunge whole-heartedly into the study of the things of this world. As a result of this attitude, we are witness to a whole field of Godless learning for the majority of those who give their energies to these disciplines are men who have no place for God in their lives. Deprived of the supernatural guidance necessary for any intelligent study, they have created a science that Our Holy Father, Pope Pius XII, has termed “Godless.” Today, these men are the admitted leaders of their fields. The catholic student who wishes to become proficient in these branches of learning must go to them for instruction. Thus the dilemma persists—Will it be science, or sanctity?

Unfortunately, this problem is not merely the product of an over-active imagination, or a piece of mental gymnastics. It is a problem of tremendous importance to the catholic educator and stu-

dent. The position taken in regard to its solution will enter into and affect the work of each. If the attitude of the secularist is adopted, then God will be driven from his life. If the study of the things of this world are despised, then the investigator will miss some of the beauty of the work of the Creator which is the product of His love.

BASIS FOR STUDY

The fact that the Catholic man of learning is faced with this problem is significant, for it is only in virtue of being a thinking animal that man can be so troubled. Knowledge is never a problem for the brute. Man alone has the capacity for analysis and synthesis that is demanded by intellectual activity. Moreover, in addition to this properly rational function there flows from the nature of man the characteristic of finality that clothes his proper actions. Every conscious thought, word, and deed that takes place in the human person has about it an air of purposeful action. Hence, any attempt to solve human difficulties must take into consideration the intellectual and moral character of man.

Of the intellectual nature of man we shall say nothing, inasmuch as the existence of the dilemma is sufficient proof of man's rationality. It is from a consideration of the goal, or end of man that we shall draw the solution. The end of man is God, for it is God alone that can quench man's thirst for goodness, truth, and beauty. It is to God that we must look in order to evaluate properly all human endeavor, because the actions of men that are not directed to this Goal are in vain.

In America today, there are thousands of motorists who though skilled in the operation of their automobiles remain ignorant of the true nature of the mechanics involved in their operation. Insofar as they lack this knowledge these people can be considered ignorant, for there is something lacking to them which they could possess in virtue of their rational natures. The knowledge they have of their cars is certainly sufficient for purposes of utility, but the degree of perfection possible is not theirs. This is just a common-place example of the very important principle—perfect knowledge of a thing cannot be had, unless its operations are known. That we may understand a thing perfectly, we must know not only that it is but also something of its operations.

To know with the certitude of faith that God exists, is the greatest gift that we can possess in this life. It is greater than the gift of life itself, because in the possession of this knowledge we resemble

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Very Rev. Matthew L. Heagen, O.P., S.T.Lr.



Very Rev. Raymond Meagher, O.P., S.T.Lr.



God in a certain way, since in Him, His knowledge is His existence. In addition to this great gift, we have an additional source of truths about God in the teachings of Sacred Scripture and Tradition. Yet, to augment this vast store of truths there remains the great book of the world that is ours to open and read; for in this book we find a record of the operations of God.

The whole of creation stands in testimony to the three-fold operation of God; namely, the production, the conservation, and the governance of creatures. In these three operations are contained the whole of God's relations with His creatures, whether it be in the order of nature—the production of the physical world with its varied components, and the heavens with their myriad stars—or the order of super-nature, the order of grace.

Hence, it is from a consideration of God's operation in the production and maintenance of his creatures that we can draw the proper reasons for the study of the secular sciences. It is the proper reason, because it shows us the relation between the matter under consideration and its Maker. True, there will be secondary ends for the study, such as the advance of theoretical knowledge, and the attainment of greater facility in the fields of technology, but these will ever remain secondary, if man is to embrace these endeavors in a truly rational manner. Man, redeemed by the blood of Christ, cannot rest in secondary ends if he is to remain true to his lofty Goal that was purchased at such great price.

Considered in this manner, the study of secular sciences does not offer a problem to the Catholic student or teacher. The very fact that God has acted this way in the production of His creatures, and continues to so act in their governance and conservation is ample ground for the intense study of these disciplines, for it is by the penetration of these matters that we can reach a more comprehensive knowledge of God.

BENEFITS OF THE STUDY

Foremost among the benefits obtained from a study of the secular sciences is a greater appreciation of the divine wisdom. Yet, this appreciation cannot be obtained unless the study is accompanied by meditation; for it is by the quiet turning over in the mind of the truths possessed that the depths of their richness can be plumbed. Neither the tiring, exhaustive work of the laboratory, nor the exacting work of interpreting the data obtained, will lead to this appreciation. It can be gained only by careful and constant meditation, for

the wisdom of the divine artist is impressed deeply in His work.

One who is skilled in the appreciation of art has an ability to detect in an artefact certain characteristics that proclaim its authorship. The wood-carver leaves upon his work certain indelible signs that remain a testimony to his labors. God too, in creation, has left certain indelible marks that proclaim to the thoughtful observer the richness of His wisdom. If the Catholic student will approach his study of the secular sciences in a spirit of meditation he will be able to detect these marks, the signs of the wisdom of God. His science will not be "Godless," for with the Psalmist he can chant:

"Marvelous are Thy works, and this my soul knows full well"
(Ps. CXXXVIII, 14).

The phenomenon of power is the most fascinating and fearsome discovery of modern science. In ages past, men knew of its existence and utilized it insofar as they were able, but it remained for more recent researchers to unleash greater amounts of energy than man had ever before witnessed. Misused, these tremendous forces were directed into the channels of destruction. The resulting havoc has led many to adopt the pseudo-scientific theory of life being a mere struggle between man and the so-called "blind forces" of nature. This fallacious philosophy has been popularized and advertized until today it receives a gracious acceptance in those circles which like to be called learned.

No one can deny the existence of these tremendous stores of energy. However, right reason demands an absolute and uncompromising denial of those who wish to interpret it in terms of "blind forces." For the Catholic investigator this problem, the correct interpretation of power, offers proof of a second benefit that can be obtained from the study of secular science—an admiration of the magnitude of the power of God. The whole of creation with its vast stores of energy are merely dim reflections of the majestic power of God. Possessed of this knowledge that is further strengthened by meditation, the Catholic student will not fall prey to novel theories concerning this matter; for he will have as his starting point a knowledge and appreciation of its Source, Power Itself. Secure in this knowledge, he will not toil in the morass of self-pity, nor despair because of his insignificance in relation to the tremendous force of power. His knowledge, correctly gained can lead only to a greater reverence for God.

A third benefit that should be derived from a study of the secular science is an increase of love for the divine goodness in the hearts

of men. As the secrets of nature are penetrated and its mysteries revealed, there should well-up in the heart of the student a greater love for the divine bounty; for God Who is Goodness Itself made all things because of His love. We are all attracted by the goodness of the things of this world, and these are but imperfect mirrorings of the Goodness of God. The micro-world revealed by modern bacteriology, as well as the macro-cosmos surveyed by the astronomers are mere signs of the love which God lavishes upon His creatures. The complexus that is the human body, with its varied structures all united in the common perfection of the whole, is a monument to an all-provident God.

Lastly, there will accrue to man from a study of the secular sciences a certain similitude to the divine perfection. God in knowing Himself intuitively all other things, the product of His ineffable Goodness. The knowledge that man can obtain from a reverent, meditative study of the secular disciplines, coupled with that glorious certitude of faith, constitutes in man a likeness to God Himself. True, there will ever remain the infinite distance between Creator and the creature. Yet, man will gain in perfection, because he will approach in likeness to his Goal. Secular science cannot make man "like unto God," but studied in the proper manner it can help to make him God-like. "But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. III, 18).

SCIENCE AND SANCTITY

Clearly, then, it can be seen, that the secular sciences are not to be shunned by the Catholic student. If he is to become truly a man of culture, a saint, he cannot afford to ignore this vast body of truth. Embracing his studies in a reverent and meditative manner he can successfully penetrate the many mysteries of the natural world, and in so doing, not only increase his fund of knowledge, but also grow spiritually. His work will lead him to a keener appreciation of the wisdom and power of God and thus increase in his heart his love for the Creator.

This is a goal that can be reached, for it is not impossible of attainment. The 13th century, that nurtured the great Saint Thomas Aquinas, master theologian of the ages, also produced his teacher, Saint Albert the Great, Patron of the Natural Sciences. In Saint Albert the modern Catholic scientist has a patron and exemplar, for his life embraced both the exhaustive study of the sciences and a

keen theological knowledge that made possible the correct evaluation of his findings in the inferior disciplines. True enough, the modern investigator in the sciences cannot be expected to have the technical knowledge possessed by the professional theologian, but if his work is to be of value it must be guided by the principles of faith, the seeds of theology.

Will it be science, or sanctity? It can be both, and it must be both, if Catholics are to take their rightful place in the field of modern science. God has given the book of the world. Saintly scientists alone can read it correctly.*

* The solution, as presented in this article, is based on the first and second chapters of the Second Book of the *Summa Contra Gentiles* of Saint Thomas Aquinas.

GOLDEN JUBILEE OF THE VERY REVEREND
MATTHEW LEO HEAGEN, O.P., S.T.Lr.



HE Very Reverend Matthew Leo Heagen, O.P., S.T.Lr., observed the fiftieth anniversary of his ordination to the Priesthood on Saturday, September 8. The Reverend Camillus Boyd, O.P., was preacher on the occasion.

Father Heagen was born in New York City on October 15, 1871, the son of the late Matthew Joseph and Jane Heagen. Having received his grammar and high school education at the public schools in New York City, he began his Novitiate on April 2, 1888, when he received the Dominican habit from the Very Reverend A. McFeely, O.P., at St. Rose's Priory, Springfield, Kentucky. There he made his profession to the Very Reverend D. Meagher, O.P., Provincial of St. Joseph's Province, on April 6, 1889. After completing his philosophical studies and the first year of theology at St. Joseph's Priory, Somerset, Ohio, Father Heagen was sent to the General House of Studies at Louvain, Belgium, where he received the degree of Lector in Sacred Theology in 1897. He had been ordained in St. Ignatius's Church, Louvain, by the Most Reverend Joseph Van Reeth, S. J., Bishop of Galle, Ceylon, on September 8, 1895. Since Father Heagen did not have the requisite age for ordination, he applied for and received papal dispensation for the same.

When Father Heagen returned to this country, he was assigned to St. Vincent Ferrer's Church in New York City. In 1898, he went to St. Dominic's Studium at Benicia, California, to teach philosophy and theology, and was transferred in 1901 to St. Rose's Priory, Springfield, Kentucky, where he taught philosophy. Two years later he went to St. Mary's Church in New Haven, Connecticut. Having served as a parish priest at St. Patrick's Church, Columbus, Ohio, he became Prior of the Washington, D. C. House of Studies in 1908. During the following year Father Heagen was made Provincial of the Province of St. Joseph, with headquarters at St. Antoninus's Priory, Newark, New Jersey. During Father Heagen's term of office, St. Joseph's Province received St. Raymond's Parish in Providence, Rhode Island, Holy Name Parish in Philadelphia, Pennsylvania, and Holy Rosary Parish in Houston, Texas.

Upon the completion of his tenure of office, Father Heagen joined the Eastern Mission Band. In 1922, he was appointed chaplain

of the Dominican Sisters at Mary Immaculate Convent, Ossining-on-the-Hudson, New York. He assumed the leadership of the "Retreat Band" devoted to giving spiritual exercises, in 1932. Father Heagen has retained this position, with his headquarters at Holy Name Convent, Valhalla, New York, to the present day.

Dominicana joins the members of St. Joseph's Providence in extending heartfelt felicitations to Father Heagen.



GOLDEN JUBILEE OF THE VERY REVEREND
JAMES RAYMOND MEAGHER, O.P., S.T.Lr.



HE Very Reverend James Raymond Meagher, O.P., S.T.Lr., of St. Dominic's Priory, Washington, D. C., observed the fiftieth anniversary of his ordination to the Priesthood on September 8.

Father Meagher was born in Boston, Massachusetts, on December 24, 1872, of the late William and Mary Meagher. Having received his primary education at the Dudley Public School in Boston and made further preparatory studies at the Boston Latin School, he began his Novitiate by receiving the habit at St. Rose's Priory, Springfield, Kentucky, on April 6, 1888. One year later he made profession to the Very Reverend D. J. Meagher, O.P., Provincial of St. Joseph's Province, at the same convent. After completing his philosophy and two years of theology at St. Joseph's Priory, Somerset, Ohio, Father Meagher was assigned to the General House of Studies at Louvain, Belgium, where he received the degree of Lector in Sacred Theology in 1896. The Most Reverend Joseph Van Reeth, S.J., Bishop of Galle, Ceylon, had ordained him to the sacred Priesthood on September 8, 1895, in St. Ignatius's Church, Louvain.

Upon returning to the United States, Father Meagher became procurator and professor at St. Joseph's Priory, Somerset, Ohio. Having served at St. Peter's Church, Memphis, Tennessee, he was made pastor and superior at St. Antoninus's Church, Newark, New Jersey. He was named the first prior at that convent in 1906; in November of the same year he became prior of St. Vincent Ferrer's Church, New York City. Father Meagher returned to St. Antoninus's Church in 1909. The following year he was prior of St. Dominic's Priory, Washington, D. C.

Father Meagher began his provincialate of seventeen years in October, 1913, establishing his headquarters at St. Vincent Ferrer's Priory, New York City. During his term of office, he founded the Foreign Missions in China, initiated the Poor Boys' Priesthood Association, *Dominicana* and *The Torch* Magazines, and the Rosary Leaflets; and gained for St. Joseph's Province the following houses: Holy Rosary, Hawthorne; Holy Innocents', Pleasantville; and Holy Name, Valhalla—all in the state of New York; St. Mary's, Johnson, Tennessee (1915), Providence College and St. Pius' Parish, Provi-

dence, Rhode Island (1918); Sacred Heart Parish, Jersey City, New Jersey (1919); St. Pius' and Holy Trinity Parishes, Chicago, Illinois, and Blessed Sacrament Parish, Madison, Wisconsin (1921); St. Dominic's, Youngstown, Ohio, in 1922; the House of Studies at River Forest, Illinois (1925); St. Dominic's Parish, Detroit, Michigan, and St. Thomas Aquinas Parish, Cincinnati, Ohio, in 1927; and Fenwick High School, Oak Park, Illinois, in 1929. Father Meagher received the degree of Doctor of Laws on two occasions—at Seton Hall College, South Orange, New Jersey, in 1917; and at Manhattan College, New York City, in 1927.

At the termination of office, Father Meagher remained at St. Vincent Ferrer's Priory, New York City. In 1933, he became pastor and superior at St. Peter's Church, Memphis, Tennessee. He retired to St. Dominic's Priory, Washington, D. C., in 1939. Here he has been doing work on the Dominican Liturgy. The *Dominican Altar Boys Manual*, which was published this past summer, is his work. He has been preparing an American edition of the Dominican Daily Missal which he hopes to have available shortly.

Dominicana congratulates Father Meagher on the completion of fifty years of that generous service which is characteristic of a true Dominican priest.



✠ THE REVEREND FRANCIS JOHN TWOHIG, O.P. ✠

The Reverend Francis J. Twohig, O.P., died on June 16, at St. Joseph's Infirmary in Louisville, Kentucky.

Born at North Adams, Massachusetts, on March 28, 1867, the son of Michael and Mary Twohig, Father Twohig received his primary education at the public school in Pawtucket, Rhode Island, and his secondary education from the Christian Brothers at La Salle Academy, Providence, Rhode Island. He began his novitiate with the reception of the habit at St. Rose's Priory, Springfield, Kentucky, on November 21, 1889, made his profession at the same convent on November 25, 1890, and completed his philosophical and theological studies at St. Joseph's Priory, Somerset, Ohio. On March 7, 1895, Father Twohig was ordained to the priesthood at St. Joseph's Church, Somerset, by the Most Reverend John A. Watterson, D.D.

After serving at St. Peter's Church, Memphis, Holy Trinity Church, Somerset, and Holy Name Church, Kansas City, Mo., Father Twohig went to administer to the needs of the diocese of Sioux Falls, South Dakota. In 1914, he was assigned to Holy Rosary Church, Portland, Oregon. This was followed by an assignment at St. Antoninus' Church at Newark, New Jersey. In 1919 he was made the chaplain for the Maryknoll Sisters at the Convent of the Holy Rosary, Hawthorne, New York. After further parochial work at St. Patrick's Church, Columbus, Ohio, and at St. Joseph's Church in Somerset, he became the military chaplain for the United States National Sanatorium at Johnson City, Tennessee. Since 1928, his activity was devoted to the parishes of St. Joseph's Church, Somerset, and of St. Rose's Church, Springfield, Kentucky. He was assigned to the latter priory when he died.

The Reverend A. L. McEneaney, O.P., celebrated the Solemn Requiem Mass on June 19 at St. Rose's Church. He was assisted by the Reverend J. H. Mulcahy, O.P., as deacon, and the Reverend George V. Holl, O.P., as subdeacon. The Very Reverend John A. Foley, O.P., Prior of St. Louis Bertrand's Priory, Louisville, Kentucky, preached the eulogy. Father Twohig was buried in St. Rose's Cemetery.

Dominicana joins in mourning the passing of Father Twohig, and extends sincerest sympathy to his family and friends.

✠ THE REV. ARTHUR HYACINTH CHANDLER, O.P. ✠

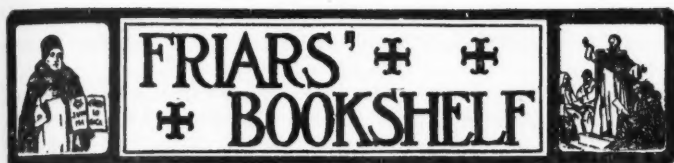
The Reverend Arthur Hyacinth Chandler, O.P., dean of Providence College, Providence, Rhode Island, died at that institution on June 29. The Most Reverend Francis P. Keough, D.D., celebrated the Pontifical Requiem Mass in the Cathedral. Officers of the Mass included Rt. Rev. Msgr. Peter E. Blessing, D.D., V.G., archpriest; the Very Rev. Frederick C. Foley, O.P., and the Rev. Dr. Thomas V. Cassidy, deacons of honor; the Rev. J. J. Kennedy, O.P., deacon; and the Rev. Vincent C. Dore, O.P., subdeacon. The Rev. Charles H. McKenna, O.P., delivered the eulogy. Lt. Gov. John O. Pastore headed the Rhode Island State delegation. Burial was in St. Francis cemetery, Pawtucket.

Father Chandler, the son of Frank and Mary Magdalen Chandler, was born on Feb. 27, 1893, in New Haven, Connecticut. After completing his primary and secondary education at the New Haven Public Schools, he made his Novitiate at St. Joseph's Priory, Somerset, Ohio. Upon making his profession at the same convent on Oct. 3, 1910, Father Chandler was sent to the Dominican House of Studies, Washington, D. C., for his philosophical and theological studies. He was ordained in the chapel of the same institution by the Rt. Rev. Thomas J. Shahan, Rector of Catholic University, on June 15, 1917. From the colleges of the order he received degrees of Master of Arts and Doctor of Laws. In 1939 the Rhode Island College of Pharmacy and Allied Sciences conferred on him the honorary degree of Doctor of Science.

Father Chandler taught English and philosophy at Providence College from 1919 to 1920. After fulfilling his assignments to St. Joseph's Priory, Somerset, Ohio and to Mary Immaculate School, Ossining, New York, where he was chaplain and instructor, he served at Albertus Magnus, New Haven, Conn., from 1925 to 1930. From this latter date until the time of his death, Father Chandler was assigned to Providence College. He was dean of studies at this institution from 1930 to 1931. Then he became dean of the college.

Father Chandler was a member of the National Catholic Philosophical Association, the National Vocational Guidance Association, Pi Gamma Mu, National Catholic Educational Association, Eastern Association of Deans, American Council on Education, Association of American Colleges and the New England Association of Colleges.

To his relatives and friends, *Dominicana* extends sincere sympathy.



The Idea of a Catholic College. By John Julian Ryan. pp. 136. Sheed & Ward, N. Y., 1945. \$2.00.

Catholic Education has received considerable criticism in the past few years. Shortcomings have been indicated and reforms have been suggested. Professor Ryan's book is a suggestion for such a reform. It is, in his own words, "a blue-print" of what a Catholic college should be. In presenting us with this blue-print, the author first outlines the aim of Catholic education, then describes the students who are to be educated, and finally discusses the teacher and the curriculum, which are the means whereby the aim is to be achieved.

The aim of Catholic education, Professor Ryan states, is to prepare for Catholic living. In accordance with this, the Catholic college must train its students how best to perform every action in the most charitable manner possible. Particularly with reference to work, the student must be taught to make a living not by supplying artificially created demands nor by producing inferior products, but by working in a professional spirit. "All men," says Professor Ryan, "can follow with professional skill, some richly charitable vocation." It is his opinion, however, that this professional attitude toward work is unattainable in our present industrial society; and he would train students to labor not in this society, but rather in one similar to the guild system of the middle ages. Professor Ryan stoutly maintains that this ideal is practical even when applied to the most menial occupations, yet the arguments he advances to support this position are singularly unconvincing.

The chapters on student and teacher need little comment. The student entering Professor Ryan's college is a young man of great potentialities, but neither wise nor soundly founded in virtue. He would have his freshmen between 15 and 16—an idea already advanced by other educators—though he admits that after four years, the graduate of his college would probably have to spend two years elsewhere to qualify for the A.B. degree. The teacher must be a saint and a sort of "spiritual foster-father." Though he voices it as a question, the author implies that the teacher should be a layman, hint-

ing that teaching is not priestly work; and yet the teacher in Professor Ryan's college is primarily concerned with "restoring his student-sons in Christ to the integrity lost at the Fall."

It is, however, in the curriculum which Professor Ryan outlines that we find the most serious defect in his plan. This curriculum seems to be thoroughly unbalanced. To cite but a few examples: modern languages, a most necessary tool to any advanced study, are entirely omitted, but a year's course in the *koine* Greek is included, in which Professor Ryan rather naively expects the students to read the New Testament and the commentaries of the Greek Fathers. The sole history course offered in the four year curriculum is "The Papacy and Liberalism." Ethics is reduced to something called "Christian Courtesy." A consideration of the virtues—the subject matter of moral theology—seems almost entirely neglected; and the matter of the religion courses, instead of being presented in a logical order, is arranged according to the dispositions of the liturgical cycle.

Professor Ryan is, however, deeply conscious of the most pressing need in all education, integration between the various courses. This integration he seeks to supply in a two-fold manner: through charity and skill. His chapter on integration through charity is, we believe, the most valuable in the book; for he does indicate how all knowledge can be ordained to the love of God and neighbor. Psychology, history, and even literature can be used to show man's imperfection, his need for God. The natural sciences and metaphysics will indicate the perfections of God and offer motives for love. A zealous teacher, however, could apply this integrating principle in any Catholic college, without adopting the suggested curriculum.

Professor Ryan's second principle of integration, which he terms "skill," attempts to unify and vivify curriculum by applying the standards of craftsmanship to all the branches of human activity, and by discovering all abstract principles in concrete matter. This procedure, unfortunately, tends to reduce science to art and sacrifices the speculative to the practical.

Despite these shortcomings, Professor Ryan's book merits a careful reading by everyone interested in the future of Catholic education for the author has recognized that Catholic education must be a preparation; for real Catholic life, which means a preparation for sanctity. If the book is not a complete success as an adequate blueprint for the Catholic college of tomorrow, it does contain ideas which Catholic educators may well incorporate into existing institutions.

P.M.S.

The Shape of Books to Come. By J. Donald Adams. pp. 219 and index. The Viking Press, New York, N. Y. 1944. \$2.50.

As Editor of the *New York Times* Book Review, J. Donald Adams has been a close observer of literary movements in America and England. In this book he reports on the literature of the past half-century, and predicts the shape of the books to come. His report, received well by all reviewers, will warm the hearts of Catholics who have been reviewing this same literary scene.

Mr. Adams predicts that the books of the future will more and more attend to the dignity of man. Men today, he writes, are searching for a faith, hoping for something on which they can build their lives. The foundation on which they have built for the past half-century has crumbled under them in two world wars. The writers of the future, then, will try to fulfill this hope. Indeed, they are already sensitive to it and will more and more increase their understanding in the years which lie directly ahead.

The conviction with which Mr. Adams makes this prediction and the reasons to which he points as its foundation are cheering, and give hope to critics now dejected by the parade of twisted character and plot, the rudderless direction, that has cluttered the American literary scene of the past quarter century.

The larger part of Mr. Adams' book is devoted to a review in chronological succession and style groupings of the major writers in America for the past fifty years. This section is, by far the more important and vital part. The perception and the sheer common sense of Mr. Adams' judgments make this part of the book one of the finest of modern criticisms. Mr. Adams' asides on such topics as the function of literature, the place of sex in writing, the characteristics of the novel, the obligations imposed on the writer, are clear and marked by mordant observation and cogent reasoning.

All in all, the book is an excellent beginning to any reading in current American literature, and perhaps the best contemporary interpretation of what has been done in the past.

M.H.

Augustine's Quest of Wisdom. By Vernon J. Bourke, Ph.D. pp. 323 with appendices and index. Bruce, Milwaukee. 1945. \$3.00.

With a book of this nature, it is safe to presume that other reviewers will treat the aspect of the author's scholarship more or less adequately. There is, however, the aspect of the usefulness of the book, that is, of what use is this book in relation to advancing in Catholic culture? Obviously, it is a good introduction to reading St.

Augustine. But why read St. Augustine? To get a thirst for that wisdom which is Christ.

Accordingly, this book should be read especially by priests and laymen who are seeking the proper ordination of particular topics in study clubs, by all novices who are to take up any type of study, and by those sisters who see, falsely, a dichotomy between their own studies and the religious life.

Now, why should this book, rather than any other, be used as an introduction to study in general and to the study of St. Augustine in particular? It should be used for study in general because St. Augustine's life is very much like the life of the modern Catholic student. It is a question of learning Christ in spite of the pagan culture which he must confront daily. The book is to be employed as a preparation for studying St. Augustine in particular because Dr. Bourke has achieved the very difficult task of presenting St. Augustine in his true light—as the Christian scholar who progressed from the Kingdom of Darkness (of his pre-baptismal days) to the position of a saintly prelate in *The City of God*.

Dr. Bourke shows that Augustine, the scholar, belongs definitively to the Catholic tradition, and that the aberrations of such philosophers as Malebranche or Leibniz are not Augustinian doctrine.

Moreover he points out the historical events which led the Bishop of Hippo to consider those elements of Christian doctrine which were needed to defend both Augustine's faith and the faith of those to whom he communicated his writings.

Unfortunately, the body of the book contains statements which seem doubtful. For example, the statement "... Monnica (sic) ... had no doubt that she was going to heaven" (p. 24) hardly squares with the fact that the fear of separation from God remains until death. Too, one cannot conclude that Augustine was not teaching solid doctrine on grace and predestination in the treatise which he wrote "in the heat of controversy," as is suggested on page 288. However, since such statements are rather *obiter dicta*, they hardly detract from the general recommendation of this treatise, which includes also chronologies of St. Augustine's life and works, and excellent footnotes.

C.M.L.

Psychiatry for the Priest. Father Paul Lachapelle. Translated by Dr. G. J. Brady. pp. 326 with index and bibliography. The Newman Book Shop, Westminster, Maryland. 1945. \$3.50.

This is not a book about how to be a psychiatrist in fifteen easy

lessons. Book knowledge of this science must be supplemented by practice. However, it does provide a workable basis by which the priest can more easily recognize the various neuroses which may affect many of his parishioners. Hence, although this work is but an outline of the subject, it can be used as a practical aid in the work of the ministry.

The lessons, originally given as part of a Pre-theology Course, were meant to be heard rather than read. This accounts for a conversational tone and free style which make for easy reading. However, there are many flaws in translation and printing which with care could have been eliminated.

Canon Law is explicit on the duty of pastors "to care for the unfortunate with paternal charity." Surely every priest in the course of his ministry encounters many cases of mental illnesses. Equipped with such knowledge as supplied by *Psychiatry for the Priest*, he can more effectively become the "all things to all men," which his vocation and supernatural charity demands.

L.L.

Meditations on Eternity for Religious. By the Venerable Mother Julianne, O.P. pp. 146. Translated by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, California. Frederick Pustet Co., N. Y. 1945. \$2.50.

Unlike many so-called spiritual books which merely entertain the reader with sensible consolations, *Meditations on Eternity* is designed to transport the earnest reader into "the field of practical faith, wherein souls live, their eyes fixed steadily on eternity."

These meditations, based on the solid spiritual doctrine of St. Thomas Aquinas, are permeated with scriptural quotations, many of which are little known; and these are interpreted according to the Fathers of the Church and those saintly doctors long recognized as biblical authorities. Reference is also made frequently to the maxims and teaching of various masters of the spiritual life.

The book, written in the seventeenth century and now appearing for the first time in English, is arranged for a ten- or fifteen-day retreat. There are twenty-nine meditations dealing in general with "The Eternity of Love and Its Benefits!" "The Two Eternities Toward Which We Advance and the Paths of Eternal Blessedness," and "Helps Given Us to Reach a Blessed Eternity." To these are appended six meditations which will prove helpful to those preparing for religious profession.

The author, the Venerable Julianne Morell, was a Dominican

Prioress of the seventeenth century. When but twelve years of age, she was already famous as "the marvel of her sex and the prodigy of her age." All her talents and intellectual accomplishments were devoted to helping others to progress in the divine service. The fruit of such marvelous gifts is to be found in *Meditations on Eternity*. All religious, and especially those of Dominican communities, owe a debt of gratitude to the Dominican Nuns of Corpus Christi Monastery for making available this unerring spiritual guide. E.D.H.

Light of Christ. By Evelyn Underhill. pp. 107. Longmans, Green Co., New York. 1945. \$1.75.

Evelyn Underhill was not a Catholic, though professedly a disciple of Von Hügel who was. *Light of Christ* is a course of retreat conferences delivered some years ago by the author. Her general theme is "if you've been a kindness shown, pass it on." Christ taught, Christ healed, and Christ rescued; we too must teach, heal, and rescue. She bases each conference on a stained glass window in the chapel where the retreat was given and makes frequent reference to these windows throughout.

Though this constant reference to windows is a burden to the reader and a distraction to an auditor, Miss Underhill's conferences contain many edifying reflections. Doctrinally she makes at least two errors. On page 42 she writes: "I love to think that much in Christ's own destiny was mysterious to Him." Regardless of how much consolation this thought brought to Miss Underhill, it is theologically false, a conclusion from heretical premises. Then again, by over-stressing the importance of small tasks she falls into the common error of minimizing the need for great works. She exaggerates humility at the expense of magnanimity. For example on page 59 she writes: "St. Jerome, laying aside his writing and giving his whole attention to taking the disabling thorn from the lion's paw, really is a saint, a tool of God: far more so than when writing controversial letters to those who did not agree with him about theology."

Furthermore, the spectacle of a woman preaching calls to mind the words of St. Paul: "let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to use authority: but to be in silence"; and the words of Sam Johnson: "a woman preaching is like a dog walking on its hind legs. Not that it is not done well; only it is surprising to see it done at all." J.F.

Christian Denominations. By Rev. Konrad Algermissen. Translated by Rev. Joseph Grundner. pp. 1003 with index. B. Herder Book Company, St. Louis, Mo. 1945. \$7.50.

Massing a wealth of scattered details and religious information, Father Algermissen has presented a logically coordinated and easily readable account of each of the organizations embraced by the vague and now almost meaningless appellation "Christian Denominations." His efforts have been inspired by a realization of the primary importance of the visible society of the Church in God's plan of Creation and Redemption; and his conclusions lend eloquent testimony to the axiom that truth is one, while error is multiple.

The notion of the true Church—its nature, purpose and attributes—is delineated in the first part of this extensive treatment. In the second part conclusive proof is given that the true Church founded by Christ is the Catholic Church. The separated churches of the East are the subject of the interesting and informative third part, while the history and doctrinal tenets of the heterodox sects of Protestantism receive ample consideration in the fourth part. Finally, in the fifth part, "The Road to Reunion" is indicated; and the road-bed is described as the charity and prayers of the faithful of Christ.

Throughout this study the most recent and authentic sources have been used. A dispassionate attitude toward each sect—in *omni-bus charitas*—has been maintained, yet the need for a rigid doctrinal unity and a consistent moral outlook has not been neglected.

However, some of the statements of Catholic doctrine will not meet with universal approval. The notion of the Holy Ghost as the efficient cause of the Church (p. 20) is scarcely compatible with the doctrine of St. Thomas and the teaching of Pope Pius XII that Christ completed the building of the mystical temple of the Church "when he hung glorified on the Cross." Moreover, the exposition of the doctrine of justification suffers from Molinistic tenets on grace, in which concepts are jumbled and conclusions completely unjustified.

The translator deserves special commendation for his adroit rendering of many difficult German phrases and for his infrequent, but valuable, foot-notes. W.D.H.

The House of Gold. Lenten Sermons by Father Bede Jarrett, O.P. pp. 202, with index. The Newman Bookshop, Westminster, Maryland. 1945. \$2.50.

These sermons, preached by Father Jarrett at Our Lady of

Lourdes Church, New York City during Lent, 1930, have a perennial interest. With no attempt at ostentation nor at literary nicety the book treats, in the main, of the Catholic ideals of marriage and family life. These sermons should affect the mind and will; they will hardly move the emotions. —G. K.

L'Action Catholique, Nature et Structures. Michel Doran, O.P. pp 192, with bibliography and index. Les Editions du Levrier, Ottawa, Canada. 1945. \$1.25.

The reader of Fr. Doran's book will find it a profound source of inspiration and information on Catholic Action. As professor of Social Philosophy and Catholic Action at the Dominican College of Ottawa, the author is qualified for the subject he treats. The book is divided into two parts. The first, and more important, investigates the nature of Catholic Action. Fr. Doran stresses the idea of the Lay Priesthood, tracing its roots to the sacramental characters of Baptism and Confirmation. At all times the author tries to substantiate his statements with references to the *Summa Theologica*, the pronouncements of the Popes, and the writings of outstanding Thomists. Even though *L'Action Catholique* is directed at an elite among the laity, the depth of Fr. Doran's penetration demands more knowledge than even this elite will have. Hence the book must be intended mainly for priests or for laymen under the guidance of a theologian.

The second part of the book is concerned primarily with the structure of Catholic Action in French Canada; moreover, the author includes an excellent treatment of the virtues needed for one engaged in the Lay Apostolate. Fr. Doran has fortunately stressed the spiritual formation and the role of the Holy Ghost in Catholic Action. The addition of his work to the library of books already available on the subject is substantial and should prove an incentive to greater efforts for those engaged in the field of Catholic Action. —R.S.

Personality and Successful Living. By Rev. James A. Magner. pp. 244, ix, with index. Bruce Publishing Company, Milwaukee. 1945. \$2.75.

Personality and Successful Living is an accurate analysis of the nature of the human person and a safe directive for the attainment of a happy and successful life. Unlike most authors who purport to give the answer to the problem of successful living, Father Magner carefully explains the true meaning of the human person by accurately analysing and duly emphasizing the respective im-

portance of its component parts. Consequently, full cognizance is taken not only of the exercise of the corporal faculties, but also of that which is far more important, the practice of the Christian virtues.

The author squarely faces the problems of human life by giving concrete, perplexing circumstances in which man finds himself. He then outlines a safe pattern of action for one who would maintain the proper relations with God, oneself, and one's neighbor—the only key to successful living. Included in this pattern are the need and means of development of self-confidence and self-discipline, which make for clean and stable living. Father Magner then shows how personality is developed through our relations with our fellow-man, by carefully indicating the norms of social justice and the necessity for the exercise of the virtue of charity, which is the chief force in good social relationship. In pointing out man's relation to God, the author shows that religion is not merely a virtue to be practised on Sunday morning in order that man may maintain the proper relation to God; it is necessary that He pervade man's every action, regardless of whether this be in the business world, on the field of athletics, or on the battlefield.

One following such a pattern of life can be assured of sound mental health and of a well-balanced personality which will be a source of great happiness to himself and his associates. Such a person will be truly happy because he will see the truth and beauty of God as mirrored in every human person—that truth and beauty which indicates man's glory in the life to come.

From his vast experience in the university, the business world, and the confessional, the author has a well-rounded knowledge of the problems men and women are facing today. These problems are treated and solved in language which is familiar to the ordinary reader. Anyone who is eager to follow faithfully the perfect Man, Christ Himself, and to attain the happiness which only He can give, will do well to read this book.

—T. I.

The Life of Pope Pius XII. By Rev. Charles Hugo Doyle. pp. 268, with list of references and index. Didier Publishing Company, New York. 1945. \$3.00.

Father Doyle undertook a very formidable task when he wrote the biography of a man yet living. He has, however, achieved amazing success. The result is a perfectly balanced picture of history, liturgy, and the life of Eugenio Maria Joseph Pacelli.

The author has placed Pope Pius XII in history—sacred and

profane, and, indeed, has centered history itself around him. Tracing the life of our Holy Father from his birth in 1876 to the fall of Rome to the Allies in 1944, Father Doyle has, without interrupting the sequence of his story, interwoven anecdotes, facts, and figures which explain in detail the magnificence of the Catholic Church with its pomp and splendour.

It must be admitted that the author has a tendency to express himself in the superlative, but this is pardonable in view of his ardent love for his theme. He deserves special commendation for the admirable way in which he has taken care of references. By listing them all at the end of the book, Father Doyle avoided giving his book the appearance of a scholarly dissertation with innumerable footnotes. This, together with a complete index, makes the book doubly valuable for research.

The Life of Pope Pius XII will deservedly receive much praise. For Catholics it is a handy storehouse of information about their Holy Mother Church. For non-Catholics it will help to dispel much prejudice by correcting many erroneous ideas concerning the place of the Pope in the Church and in the world. —F. C. M.

Mitri. By Daniel Sargent. pp. 327, with bibliographical note and index. Longmans, Green and Co., New York. 1945. \$3.50.

Mitri is the life story of Demetrius Augustine Gallitzin, a Russian Prince who became a priest, the first one to receive his theological training and all the Minor and Major Orders in the United States. Attracted by the spectacle of a vast field white for the harvest, Father Gallitzin, shortly after his ordination, requested and received a mission field of his own with headquarters at Loretto, Pennsylvania. For more than forty years Father Gallitzin suffered many hardships, trials, disappointments, and heartaches in the wilderness of Western Pennsylvania. Among other things he had to quell a rebellion of his own parishioners against him; bear the burden of huge debts, the results of his unwise business transactions; and see his hopes and dreams for the miter shattered, when his own mission field became the diocese of another.

Since Daniel Sargent's vital and realistic prose has captured much of the lively spirit of this saintly, courageous, and patient missionary, the reader will find much to interest and to inspire him in *Mitri*. —B. J.

Too Small a World. By Theodore Maynard. pp. 335. Bruce Publishing Company, Milwaukee, Wisconsin. 1945. \$2.50.

Francesca Cabrini, Without Staff or Scrip. By Lucille Papin Borden. pp. 402, with index. Macmillan Company, New York. 1945. \$2.75.

"Give me a heart as large as the universe" was the plea of Mother Francesca Cabrini, founder of the Institute of the Missionary Sisters of the Sacred Heart. The spread of her Institute throughout Europe and especially the Western Hemisphere attests to the fulfillment of this prayer. *Too Small a World* is the fulfillment of this plea set down in words.

Doctor Maynard has drawn heavily from the original records of Mother Cabrini's life and from interviews with members of her own institute who were close to her during her life. From the Very Rev. Msgr. Aristeo V. Simoni, Vice-Postulator of Mother Cabrini's cause, the author has received much help in portraying the real Mother Cabrini.

Doctor Maynard is to be congratulated in giving us a picture of a saint who lived as one of us. His book is not overloaded with those piously sentimental stories which clutter up the pages of the lives of many other saints. This should be a help to many who will feel that here is a woman of God whom they can imitate without having to make ascetics or hermits of themselves, in contrast to the impression that they receive while reading the accounts of the lives of many other saints of the Church.

For those who wish to read the life of Mother Cabrini without having to cope with side issues and flights of fancy, *Too Small a World* is the book to read. There are some who can, and indeed like to, read the life of a saint which contains sidelights and flights of fancy; for in these they seek to search out the mind of the saint in question. These good people will delight in reading the new book by Lucille Papin Borden, *Francesca Cabrini, Without Staff or Scrip*.

Mrs. Borden has evidently done much work and much thinking in preparing this new life of Mother Cabrini. However, her attempt to project herself into the mind of Mother Cabrini obscures at times the value of the story of "Santa Francesca Xaviere." For it is in the life of this saint that the axiom, "Actions speak louder than words," comes to the forefront. Too many words and too much speculation tend to lessen the vivifying effect which the story of Francesca Cabrini can have on the reader; and for such an effect, there is a real demand today.

These two books read together will give every reader an excel-

lent picture of a modern woman who reached the peak of perfection. Dr. Maynard's book read first, followed by a reading of Mrs. Borden's work on Mother Cabrini, brings home to all of us the lesson that the age of saints has not passed. As Francesca Cabrini so fully realized, God's grace is always with us, and our fullest cooperation is all that is necessary in order that we may reach the apex of perfection. —M. J.

Eyes East. By The Most Reverend Paul Yu-Pin. pp. 181, with foreword by Archbishop Cushing. St. Anthony Guild Press, Paterson, N. J. 1945. \$2.00.

Eyes East is a collection of fourteen papers from the pen of Bishop Yu-Pin, Vicar Apostolic of Nanking and Apostolic Administrator of Kiating, China. As a son steeped in her ancient traditions and as a patriot who cherishes her ambitions, Bishop Yu-Pin interestingly and realistically presents an analytical description of China, her people, institutions, and culture. In the hands of this able interpreter of the nation's spirit, China is revealed as a powerful, potential factor in the advancement of world peace and the common good of nations.

This Eastern nation of 450,000,000 people, one fourth of the world's total population, has too long been an enigma to Western eyes. Shrouded in mystery for centuries, China is only now emerging from the background of the more inscrutable Orient as a harbinger of the vigor and progressiveness of the New East. Men recognize today that China must play an important role in the building of tomorrow's new world order. To accomplish her task China needs aid, both material and spiritual; and Bishop Yu-Pin is the eloquent voice reminding Westerners of China's needs and claims upon the rest of the world.

His Excellency traces Chinese moral tradition "coloring virtually every phase of her tradition," her stable family life, her people's innate love of peace, and the spirit of democracy existing in the masses of the people. He presents China as the land of opportunity for commercial enterprise and industrial expansion. Moreover, China is the land of spiritual opportunity, where one quarter of the world's population lives without the faith. Hence the Bishop appeals not only for missionaries but also for engineers, doctors, nurses, and others of the professional class to help rebuild his awakened nation.

If these men and women live according to Christian principles, they can contribute very much to making China Christian, for China

is waiting for laborers who will reap the harvest. China can become Catholic, if Catholics will grasp this opportunity of spreading the Kingdom of Christ on earth.
—B. J.

Maryknoll Mission Letters, Volume I, 1945. By The Maryknoll Fathers. pp. 55. Field Afar Press, New York. \$.50.

These intimate and personal glimpses into the lives and labors of the Maryknoll Fathers relate realistically, interestingly, and frequently humorously the daily varied experiences of the missionaries in China, South America, and Central America. *Maryknoll Mission Letters*, a semi-annual publication, affords a wealth of information on the role of the missionaries in keeping alive the vital spark of the Faith and a sympathetic understanding of the multiple problems confronting the Apostles of today.
—B. J.

A Padre Views South America. By Peter Masten Dunne, S.J. pp. 290. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

Fr. Peter Masten Dunne, S.J., knows South America. Recognized as an authority on Latin American affairs and for many years a university professor of the history of the Hispanic nations, Fr. Dunne is fully qualified to review our neighbors to the south. In July, 1943, he began a sabbatical year's journey through the countries of South America. This volume is the account of his travels. South America, as seen through the eyes of Fr. Dunne, the Padre referred to in the title of the book, is South America as she really is. His "view" is not a fleeting glance, nor a sidelong glance; it is a piercing gaze into the religious, political, and social conditions of the people of Latin America. "Every South American country is different. You can't lump the ten republics together and speak of them as just South America." (p. 85.) And so Fr. Dunne gives separate treatment to Argentina, Uruguay, Paraguay, Brazil, Chile, Bolivia, Peru, Ecuador, Colombia, and Venezuela. The present problems of each are clearly portrayed against an historical background, and the hopes for future progress and development are indicated. Truly, this book is South America, yesterday, today, and tomorrow. With facile pen, the author sketches the natural beauties of the countries, the churches, the government, and educational buildings. The reader finds himself an eye-witness of religious and civil festivals. Though he may smile at some of the quaint social customs, he cannot help but be enthralled with the inspiring ceremonies of "Holy Week in Quito." Because Fr. Dunne is sincere in his

criticism and in his praise, the reader will learn the defects and virtues of the Latin American. Of special interest is the all-important present day "Protestant Question." What is to be done about the infiltration of Protestant missionaries and the subsequent proselytizing of Catholic natives? Fr. Dunne's answer seems to be the only effective solution: "harder, more practical, and better organized work on the part of Latin-American Catholics." (p. 272) However, such statements as "... the American Constitution ... was the creation almost exclusively of Protestants, and because of this all humanity is in their debt" (p. 95) and "They (Latin-American clergy) forget what Catholicism in the United States owes to Protestants" (p. 284) are misleading. Catholics are, indeed, grateful to the founding fathers of our country; yet they cannot forget that Protestants owe them a debt too—one of justice, namely, the right to worship God as He wishes to be worshipped.

Scholarship, a keen appreciation for our "good neighbors," and excellence of descriptive writing make *A Padre Views South America* interesting and worthwhile reading.

—H.McB.

The World, The Flesh, and Father Smith. By Bruce Marshall. pp. 191. Houghton Mifflin Company, Boston. 1945. \$2.50.

Bruce Marshall's latest fictional work is a panoramic view of the world from 1908 to the Second World War through the eyes of a priest. The setting is Scotland, but the implications are more universal. The author of *Father Malachy's Miracle* portrays a parish priest who becomes a Chaplain in World War I, and returns to his little church to face the problems consequent to the peace. With the aid of a well-chosen group of characters, the sins and virtues of men are laid bare to the reader.

Father Smith, the main character, is a priest who maintains a constant spirit of recollection in a world forgetful of God. He wants all men to hear the word of God and become saints. The humble priest wonders "whether, after all, Catholics might not learn from Protestants and whether the precursor of real religious conversion in Britain might not be the revival of an order of itinerant preaching friars, who would go about the lanes and the highways and the ugly cities preaching to everybody the great lovely truths about Jesus Christ and His Church." (p. 23). That is the whole spirit of the book.

Notwithstanding the seriousness of subject matter, Mr. Marshall provides many laughs in his limpid, and at times slangy, style. This

wise injection of humor makes the book pleasant and easy to read. Everyone may read *The World, The Flesh, and Father Smith*, for it is not only a good story, but also a spiritual treat. —R.S.

Who Walk in Pride. Helene Margaret. pp. 280. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

Here is another fast moving tale of the effete French aristocracy sketched on a plantation setting of the New World. All the vices of the eighteenth century French ruling class are to be found in the family of M. Hypolite Dejean. In Antoine Dejean, son of the wealthy planter and French Royalist, are embodied all the arrogant pride, sadistic cruelty and haughty insolence of his class. These very traits of character work his downfall; but from the ashes of his false pride Antoine Dejean emerges as a humble soul of strong faith and self effacing charity.

The story has many defects. The plot covers too much ground, opening in France during the tumultuous days of the French Revolution, proceeding to the lush plantations of the Caribbean Isles and finally winding up on the American Frontier. Again, one is left to imagine the fate of many characters in the story.

Notwithstanding, the reader follows the swiftly evolving plot with avid interest, and in the loves, passions and hates of the Dejean family he will enjoy several hours of light reading. —C.M.

Politics and Morals. By Benedetto Croce. Translated by S. J. Castiglione. Philosophical Library, New York. pp. 204. 1945. \$2.75.

To show that morality must play an important rôle in the world of politics is indeed a noble venture, and this is what Benedetto Croce attempted to do in *Politics And Morals*, an empirical treatment of ethics and politics and their relationship. Unfortunately, however, the author's treatment of this question is far from satisfactory. In the process of developing his thesis he also considers several of the more pressing contemporary political and social problems, advances his own opinionated solutions, and argues with representatives, always anonymous, of various schools of thought.

Mr. Croce seems to lack the nobility of spirit and clarity in profound thought that would have made his book worthwhile. Its imperfections are many: throughout the book assertions are made which are altogether too general (for a professedly detailed analysis) and not infrequently false; the few basic principles are not as far-reaching and all-embracing as the author would have the reader be-

lieve. Moreover his preference for a natural religion as a solution to some of the modern political problems demonstrates his unorthodoxy and is indicative and causative of the many inconsistencies which pervade this work. Furthermore, he neglects to give a sound definition of such concepts as liberty and liberalism, both of which are considered extensively; his condemnation of the Catholic Church, an oft-repeated, favorite theme of Mr. Croce, is as usual passionately polemical; and his deliberate insistence upon a great chasm between things theoretical and practical becomes puerile at times.

That this book is a translation is quite evident to the reader at all times, for the style is cumbersome and stiff, and the prolix and involved sentences often confuse ideas.

C.D.K.

The Annihilation of Man. By Leslie Paul. pp. 214. Harcourt, Brace and Co., New York. 1945. \$2.50.

Leslie Paul, a British soldier writing from the armed forces, already author of three books, sub-heads his latest work "A Study of the Crisis in the West." As a witness of two tragic wars, he now attempts "to find out what we believe in order that we may discover what we want." His basic theme is familiar and solid: the materialistic degradation of man must be met by an assertion of the life of the spirit.

For generations theologians have been propounding this same thesis, arguing from the principles of the Faith. On the other hand Leslie Paul in three stages argues his position from historical facts and experience. First, he attempts to prove that the causes of this present war are not only economic but also political, not only political but also moral. He concludes that Fascism is a misguided and disastrous attempt to vindicate the human will's desire for self-exertion in the face of an historic process of dehumanization, the regimentation and destruction of human individuality. Second, he highlights the background of this unhuman outlook on man. The "scientific outlook" on life, the various definitions of man as an economic animal, an evolutionary cog, personified sexual impulse, a sum of nervous reflexes—a hundred years of this—has annihilated the spiritual side of man. Thus bereft of spirit, material man is fast annihilating himself physically. Third, he diagnoses the plight of Christianity as a literalism which has led to intellectual demoralization. He concludes that the qualities of liberty, freedom, and equality, originally the heritage of Christianity, can only be restored to human life by a revived Christianity.

Though in his introduction the author admitted the possibility of a certain amount of shabbiness in his thought, he far exceeded his modest expectations. Though his basic theme is solid, his reflections are shallow and poorly channeled. It is certainly true that only in the light of our beliefs can we discover our wants. Unfortunately Leslie Paul's Christian belief is vacuous and inadequate. His only references to Christ are accomplished by blasphemous quotations from Renan. His appraisal of the supernatural plan of God is entirely natural. He is on the right side of the fence in the lesser question of matter versus spirit, and on the wrong side of the fence in the greater question of Naturalism versus the supernatural. Here is one British Tommy who can eliminate the negative. Would to God that he could accentuate the positive. As matters stand, he is Mr. In-Between.

J.F.

One America. Edited by Francis J. Brown, Ph.D., and Joseph Slabey Roucek, Ph.D. pp. 629, with tables, bibliography and index. Prentice-Hall, Inc., New York. 1945. \$5.00.

One America is an attempt at a scientific solution of the question of racial minorities in the United States. The work, consisting of coordinated articles by various authors and proceeding according to the manner of inductive science, contains a wealth of factual data necessary for a complete understanding of the multiform phases of the problem, and as such it is invaluable to the student of the minority question.

The solutions presented by the authors, however, have some serious flaws in them, owing to basic philosophical misconceptions. The school of Sociology represented in this book is redolent of Hegelianism and of Dialectical Materialism, a condition which colors not only the solution to the problem but also the very presentation of the problem itself.

Another fault is the uncritical acceptance of the absolute supremacy of the State which all things else must subserve, although this attitude is not expressed. As a result, the authors consider religion as an instrument of the State in achieving cultural unity, whereas religion, as such, is outside the scope of the integral elements of the science of Sociology.

Still another flaw is the misconception of the term "democracy" to such an extent that the authors can speak with complete abandon of "cultural democracy." The result is a confusion of the problem, not a scientific analysis. From this misconception follows the neces-

sity of considering all peoples as being equal in every aspect, an outlook which tends to destroy society which is composed, not of homogeneous, but of heterogeneous parts, each of which must fit into its proper place in order to achieve the desired unity, whether of culture or of polity.

In general, the proffered solutions show little evidence of independent, aggressive, vital, and productive thought, owing to the lack of a regulative norm by which the multiple intricacies of the problem may be solved. In this as in other problems, sociology will not reach its full stature until it places itself under the direction of Catholic Theology, which contains the desired norm—but only in principle—so that the Theologian and the Sociologist must work together before either can accomplish any satisfactory results in the field of Sociology.

J.H.S.

The Dies Committee. By August Raymond Ogden, F.S.C., Ph.D. First Commercial edition. pp. 318, with index. The Catholic University of America Press, Washington 17, D. C. 1945. \$3.00.

Perhaps more than ever before, there is need for a standing Congressional Committee here in our own Democratic America for the Investigation of Un-American Activities. The Dies Committee marked an organized pioneer effort, but it was only the beginning. "It did not wholly fail in its endeavor, but, with different methods and better procedure, it could have performed far more efficient service." That is the verdict of Brother August Raymond Ogden in his critical examination of the method and procedure of the Dies Investigating Committee.

The comprehensive research and scholarly analysis of the author have revealed the crux of the investigating process: namely, the chairman. On him depends the success of the public hearings, the Committee reports and the formation of an enlightened public opinion. These three features of Committee work are so intimately related that failure in any one inevitably spells failure for the Committee. If the public hearing consist merely of accusations from irresponsible witnesses, the Committee reports must necessarily prove valueless. Naturally, too, the "informative" function of the Committee will degenerate because "from the hearings come the newspaper stories, and from them the general public forms its opinion of the action of the Committee." This extremely important and difficult task of co-ordination must become the Chairman's responsibility. For this reason, it is impossible now to predict the course which the

revived Congressional Investigating Committee will pursue until the new Chairman, John S. Wood of Georgia, not only reveals the ideal but the actual method and procedure of his Committee.

Both Congress and the general public should profit from the errors of the investigating experiment conducted by the Dies Committee. And in the simple but objective presentation of that Committee's efforts by Brother August Raymond Ogden, both parties should find an enlightened guide for the future. J. McT.

A Dynamic World Order. By The Rt. Rev. Msgr. Donald A. MacLean, A.M., S.T.L., Ph.D. pp. 235 with 7 appendices, bibliography, and index. Prefaces by J. M. Rodrigue Card. Villeneuve, O.M.I., and Joseph Husslein, S.J., Ph.D.; foreword by Will Lissner. The Bruce Publishing Co., Milwaukee. 1945. \$2.50.

In twenty brief chapters Monsignor Donald A. MacLean of the Catholic University presents in popular style a penetrating study of the pattern for an enduring peace conscientiously elaborated by the Pontiffs during the past half-century. Limiting himself for the most part to an exposition of the basic spiritual and moral principles governing the New Order and to a few applications of these principles to the more pressing global problems, the author has succeeded admirably in indicating the dynamism inherent in the papal peace program.

More than a mere recapitulation of selected texts, *A Dynamic World Order* analyzes, synthesizes, and applies the thought of the last three Popes. Unfortunately, however, since the author has preferred exposition to argumentation and has depended too much upon the authority of the Pontiffs, specialists, and statesmen, and not enough upon rational arguments, all too frequently an excellent synthesis of principles with background material, and particularly striking interpretations fall far short of being convincing and assume the proportions of brilliant, yet trite, aphorisms.

Moreover, the failure to emphasize sufficiently the more important elements and an imperfect division of the material prevent the reader from acquiring readily an integral view of the various aspects of the papal plan. As a matter of fact, an integral view of the complete plan will not be found in the book, for the important papal pronouncements and documents of 1944-1945 have not even been mentioned. This lack of completeness constitutes a major defect and renders at least questionable Father Husslein's statements that the *Science and Culture Series* has presented "a complete and authorita-

tive work," and that "Nothing, in fact, has willfully been overlooked, whether in the pronouncements of scientific specialists, the conditions laid down by constituted secular authorities . . . or finally the insistent utterances of successive pontiffs. . . ." All of which may very well have been true on February 10, 1944, when Father Husslein completed his Preface; obviously some revisions could have, and should have, been made before May 13, 1945, the date of publication.

Despite the defects noted above, the clarity of presentation, the maturity of the author's judgment, and the simple, popular language employed in the book make it possible to recommend *A Dynamic World Order* as an introductory study for those who desire to become acquainted with the ramifications of the papal peace program. P.F.

The Ukraine: A Submerged Nation. By William Henry Chamberlin. pp. 91 with index of proper names. The Macmillan Company, New York. 1945. \$1.75.

Mr. W. H. Chamberlin, a well known American foreign correspondent and one of the most competent observers of European affairs, presents to the public a work on the history, culture, literature, social and political revolutions, and the future of the Ukraine.

Prior to the outbreak of war not much more than the name of this nation was known to the public at large. Even now, few can claim much knowledge of its polonizing and russifying problems. It is impossible for one to understand this "submerged nation," which for centuries fought wars against Turks, Russians, Poles and Tartars; it is almost inconceivable that one should appreciate their nationalist movements and be ready and eager to extend genuine good will to the freedom-loving Ukrainians without having first studied the background material furnished by this book. A.P.G.

Economic Democracy and Private Enterprise. By Michael O'Shaughnessy. pp. 117 with index. Harper & Brothers, New York. 1945. \$2.00.

Economic Democracy And Private Enterprise presents a detailed, workable blueprint for a new economic order designed to liberate mankind from the slavery of want. Recognizing the need for a revolution in economic thought, Michael O'Shaughnessy pleads eloquently that emphasis be shifted from production to consumption, reasons clearly that competition must be superseded by co-operation, and demands vigorously that production for profit be subordinated

to the primary consideration of human needs. To attain these economic goals fundamental changes must be effected in the political sphere, and it is the author's opinion that a functional government built upon the framework of vocational groups will best ensure a social and economic order which is amenable to democratic controls.

The ramifications of the author's blueprint manifest a profound understanding of one of the major problems confronting the world today. Both the expert and the average reader will be convinced that Mr. O'Shaughnessy has grasped the essentials involved in the interrelations of political and economic affairs, and that he has brought to bear upon the problem an unparalleled combination of realistic economic knowledge and an unshakeable conviction of the adaptability of the broad and general moral principles governing social life.

Honesty demands that critics should weigh carefully the author's proposals, examine them with free minds, judge them on their merits, and reject them only when they can produce others more reasonable and more practical. Theoretically sound, the plan deserves a testing in the crucible of stark, rugged reality.

P.F.

Weapons For Peace. By Thomas P. Neill. pp. 220, with notes and index. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

As the author states in his foreword: "There are already many books—too many perhaps—on the problem of peace." In spite of this conviction Mr. Neill has the courage to produce a work which he feels is needed by his fellows.

Following the traditional and truthful pattern of the schoolmen, the author insists upon the necessity both in the speculative and practical order of moral and religious principles for a solution to the problem of peace. The inclusion of a synopsis of the historical genesis of the problem, while compact and informative, in no way enhances the fundamental message of this work. The practical suggestions of the author for action upon this vital problem are of great value.

Weapons For Peace is a refreshing and informative introduction to the task of peace-making.

W.B.R.

A Survey of Catholic Literature. By Stephen J. Brown, S.J., and Thomas McDermott. pp. 249, with two appendices and index. Bruce Publishing Co., Milwaukee. 1945. \$2.50.

The task of making a survey of Catholic literature, which will include the entire world and every period of Catholic life, is no mean

feat. The authors have attempted just such a task, beginning with the very first moments of Catholic thought and evolving through the centuries to our own day. Necessarily, then, one can expect little more than mere mention of men and titles. Each chapter includes a reading list, which represents a life time of reading. The outstanding chapters treat of Catholic literature in the United States and the Revival of Catholic literature in France and England. In these particular pages the authors go beyond listing writers and books and give the reader really valuable and interesting data.

It is true that such a universal survey could not possibly include each and every author and title with claim to Catholicity, but at the same time it appears that some few authors should have been included. Very Rev. V. F. O'Daniel, O.P., is generally recognized among the historians of this country as being more than ordinarily talented in that field. The lifetime he has spent in presenting the Dominican Order in the United States to Americans should not go unnoticed. Again, Father Reginald M. Coffey, O.P., deserves at least a mention for his very recent best-seller, *The Man From Rocca Sicca*. In the new world, *C. I. P. (Center of Information Pro Deo)* has a world-wide organization that is recognized and appreciated by both the secular and Catholic newsmen of the world. Its "beats" on many of the current world topics have been asked for by many of the great American daily papers. These few omissions are those which come to mind at the moment; possibly there are others. If one will keep in mind the fact that a gigantic task has been undertaken in a few pages, and hence that omissions must almost necessarily appear, this work may be recommended to those interested in the field of literature. Professors of English will find this work handy for presenting the backgrounds of literary men and trends; likewise the student will find a truly catholic reading list.

E.M.R.

Character Formation Through Books: A Bibliography. Compiled by Clara J. Kircher. pp. 85. 2nd edition, revised and enlarged. Catholic University of America Press, Washington, D. C. 1945. \$1.00.

The lack of moral standards so prevalent amongst our youth today is not entirely their fault. Educators and parents must also share the blame. Some are ready to admit it, and are making sincere efforts to remedy this lack of moral education. Good literature is an aid in moral training, and the present work is a guide to this literature. In the introduction, Rev. Thomas Verner Moore, O.S.B.,

M.D., states that "the present list of books deals mainly with a type of bibliotherapy that attempts to develop in the mind of the child wholesome ideals and principles of conduct."

The annotated list of titles is divided into five sections, covering Grade I through high school. Teachers of these grades will find ample material to aid them in implanting in the minds of their pupils sound principles of morality. This reference tool will aid parents in their search for books which will help children to help themselves. Besides a character index, there is also an author and title index. The list will also serve as a buying guide for librarians. R.A.

The Book of Catholic Authors (Third Series): Edited with preface and notes by Walter Romig. pp. 316. Walter Romig & Co., Detroit. 1945. \$2.20.

The same geniality, informality, and literary excellence, which have contributed generously to making so widely popular the first two series of *The Book of Catholic Authors*, characterize this third series of self-portraits by famous modern Catholic writers. The present volume's fifty-three sketches bring the total number of distinguished authors now personified in specimens of their own literary style to 169; and the editor-publisher, Walter Romig, whose Catholic reference books are making more and more friends and patrons of the Catholic press, assures the reading public that the fourth series is just about ready for the printers. Obviously, when completed, the series will become a standard reference source; in the meantime readers will enjoy the brief, intimate glimpses, both delightful and informative, which their favorite authors have permitted them in *The Book of Catholic Authors*. P.F.

Franklin, The Life of an Optimist, by Andre Maurois. pp. 78. Didier Publishing Co., New York. 1945. \$2.50.

Here is an American Success story which should appeal to the young American. Framed against the background of America's struggle for independence and the rise of the colonies to the status of a nation, this is the biography of a simple American who rose from a printer's apprentice to become the representative of the young republic in the courts of Europe. Printer, scientist, diplomat, and author, yet always eager to play his part in the advance of the Thirteen Colonies and the Young U.S., such is the life of Franklin.

This book is with intention idealistic. It endeavors to place before the eyes of the reader the opportunities that lay open to genius

plus hard work. Because this book is for the edification of young readers, some of the less appealing incidents in the life of Franklin are held in the background or painted brilliantly so as to appear in a different light. No doubt the author had this in mind when writing the book. He is to be praised for being more interested in the inculcation of patriotism than the rendering of "pure" history. R.D.



CLOISTER + Chronicle



SAINT JOSEPH'S PROVINCE

SYMPATHY

The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. W. P. Doane, O.P., the Rev. R. J. Slavin, O.P., and the Rev. E. T. Quinlan, O.P., on the death of their mothers; to the Rev. P. J. Conaty, O.P., on the death of his father; to the Revs. D. A. and F. L. B. O'Connell, O.P., on the death of their brother; to the Revs. J. C. and J. D. Kearney, O.P., on the death of their sister.

ELECTIONS AND The Very Rev. W. D. Marrin, O.P., has been elected prior of St. Vincent Ferrer Priory, New York City; the Very Rev. L. P. **APPOINTMENTS** Johannsen, O.P., prior of St. Rose Priory, Springfield, Ky.; the Very Rev. V. R. Burnell, O.P., prior of St. Mary's Priory, New Haven, Conn. The Very Rev. J. A. Foley, O.P., has been re-elected prior of St. Louis Bertrand Priory, Louisville, Ky.

The Very Reverend Provincial has announced the following appointments: the Rev. H. J. McManus, O.P., as pastor of St. Thomas Church, Zanesville, Ohio; the Rev. F. J. Baeszler, O.P., as pastor of St. Dominic's Church, Detroit, Mich.; the Rev. J. J. Costello, O.P., as pastor of St. Patrick's Church, Columbus, Ohio; the Very Rev. E. A. Martin, O.P., sub-prior of St. Catherine's Priory, New York; the Rev. V. C. Dore, O.P., as Dean of Studies at Providence College; the Rev. W. C. Meehan, O.P., as Administrative Treasurer at Providence College.

SOLEMN

PROFESSION

On August 16 at Ocean City, Md., the following Brothers made profession of solemn vows before the Very Rev. C. I. Litzinger, O.P.: Thomas Leonard Fallon, Raymond Smith, William David Moriarty, Stephen Bernard Jurasko, Leo Lawrence Bever and Thomas Hugh McBrien. The Rev. Matthew Hanley, O.P., received the solemn profession of Brother Cornelius Philip Forster on August 24.

SIMPLE

PROFESSION

On August 16 at St. Rose Priory, Springfield, Ky., the following Novices made first profession: Joseph Gardner, Arthur Gorman, Brendan Crowley and Martin Connors.

EDUCATION

The Very Reverend Provincial presided at the annual educational meeting of the Province held at Providence College, June 10-12. Fathers representing the various activities of St. Joseph's Province participated. A delegation from the Province of St. Dominic, Canada, was headed by the Very Rev. P. M. Gaudrault, O.P., Provincial.

ANNIVERSARY

On July 1, solemn Benediction and a reception at Holy Rosary Church, Hawthorne, N. Y., marked the fortieth anniversary of the ordination of the Very Rev. C. J. Callan, O.P., and the Very Rev. J. A. McHugh, O.P. Fathers Callan and McHugh have been at Hawthorne since

1915. They are well known throughout the country and abroad for their many publications which now number some forty volumes.

On June 29 at Ocean City, Md., the Very Rev. P. A. Maher, O.P., celebrated the fortieth anniversary of his ordination to the holy priesthood. The Community Mass was celebrated for his intentions and in the afternoon a dinner was given in his honor.

PROVINCE OF SAINT ALBERT THE GREAT

SYMPATHY The Fathers and Brothers of the province extend their prayers and sympathy to Brother Thomas Martin on the death of his father.

PROFESSION On August 5, at Dominican Camp, Ingallston, Mich., solemn vows were pronounced before the Rev. J. B. Walker, O.P., by Bros. Joseph Angers, John Marie Coburn, Benedict Ashley, William Sherman, and Timothy Froendhoff.

On June 25, at the Dominican House of Studies, the Very Rev. J. A. Driscoll, O.P., prior, received the simple vows of Bros. Nicholas Ashenbrener, Luke Binder, Paul Mahoney, Vincent Blake, Humbert Determan, Alexius Goedert, and Reginald Masterson.

On the day previous, Father Driscoll gave the habit of the Order to: Bros. George Kelsh, Villa Park, Ill., Hilary Freeman, New York, N. Y., Bernard Davis, Charleston, W. Va., Matthew Angers, Springfield, Mass., Lewis Shea, Hartford, Conn., Raymond Paul, Fort Dodge, Ia., and Leo McMahon, Oak Park, Ill.

APPOINTMENTS The Rev. Lawrence V. F. Lux, O.P., Fenwick High School procurator, is assuming direction of Blessed Martin Center, on Chicago's West Side, succeeding the Rev. E. S. Carlson, O.P.; the Rev. J. B. Schneider, O.P., has been appointed pastor of the Blessed Sacrament parish, Madison, Wisc., succeeding the Very Rev. R. D. Goggins, O.P.; the Rev. H. A. Hall, O.P., is pastor of St. Dominic's, New Orleans, La.; the Very Rev. J. B. Connolly, O.P., has replaced Father Schneider as chaplain at the Dominican Sisters' Motherhouse, Sinsinawa, Wisc.; the Rev. J. D. Kavanaugh, O.P., is pastor of St. Chrysostom Church, Canton, S. D., and the Rev. E. A. Baxter is pastor of St. Helen's Church, Amite, La.; the Rev. J. J. Hagan, O.P., has been assigned to the professorial staff at the Dominican House of Studies, River Forest; the Revs. A. A. Norton, O.P., and T. M. Cain, O.P., liberated early this year from Los Banos Internment Camp, Phil. Is., are also assigned to the House of Studies, while the Rev. W. R. Barron, O.P., will be Director of Confraternities and professor of religion and philosophy at Xavier College, Chicago; the Rev. J. F. O'Connell, O.P., formerly of St. Dominic's, Denver, Colo., is now attending Navy Chaplain's School.

FENWICK A drive to erect an addition to Fenwick High School, which will permit an enrollment totalling 1100 students, has been launched.

PROVINCE OF THE HOLY NAME

RECEPTION AND PROFESSION On July 17, at the novitiate of the Province, the Convent of the Immaculate Conception, Ross, Cal., three postulants received the habit. They are: Francis O'Brien (Bro. Bartholomew), Brooke Hayden (Bro. Nicholas), and Gene Burns (Bro. Cyril.) The Very Rev. F. H. Ward, O.P., Prior of the convent, presided at the

ceremony. Immediately after the reception of the habit, Bro. Stephen Jenner, O.P., made simple profession. The Very Rev. J. H. Healy, O.P., of St. Joseph's Province, preached the sermon.

RETREATS The Very Rev. J. H. Healy, O.P., of Saint Joseph's Province, has conducted a series of retreats for the Fathers and students of the Province.

ANNIVERSARY The Rev. T. C. Gabisch, O.P., celebrated his silver jubilee of ordination to the priesthood on June 17 at Saint Dominic's Church, Benicia, where he is Pastor.

SISTERS' CHRONICLE

St. Mary of the Springs, Columbus, Ohio

On May 17, Sister Miriam Masterson, O.P., former Mother General of the Congregation, died suddenly of a heart attack. Four weeks later death claimed Sister Sylvester Kennedy, O.P., in the seventy-third year of her religious profession. May they rest in peace.

On account of ill health, Sister Mercia Rice, O.P., resigned as superior of Blessed Martin Mission. She was succeeded by Sister Mary de Lourdes Mayrand, O.P.

On June 24, Sister Evangela Schilder, O.P., celebrated the diamond jubilee of her religious profession. In honor of the occasion, Solemn High Mass was celebrated by the Rev. T. L. Weiland, O.P., assisted by the Rev. J. M. Bauer, O.P., as deacon, and the Rev. L. A. Ryan, O.P. as subdeacon.

On July 10, the following sisters celebrated their silver jubilee: Sister M. Clement Greene, O.P., Sister Josita McCann, O.P., Sister M. Bede Stenson, O.P., Sister M. Peter Dumphy, O.P., Sister Elizabeth O'Rourke, O.P., Sister Sybillina Miller, O.P., Sister Alfreda Bennet, O.P., Sister Cajetan Kohler, O.P., Sister Rose Marie Bruce, O.P.

Receptions and professions took place August 13 and 14. Seventeen postulants received the habit; eleven novices made first profession, and nine sisters made final vows.

The Rev. J. M. Bauer, O.P., chairman of the Erskine Lectures, has announced the program for the coming season, the ninth of the series. The Right Rev. Fulton J. Sheen will open the series on October 21. The other speakers are: Hallett Abend, Dr. J. Raymond Walsh, Carey McWilliams, John Scott and Dr. Felix Morley.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

At the General Election, held May 11 and 12, Mother Mary Clare, O.P., was selected to succeed Mother M. Clarissa, O.P., who for twelve years had guided the community. Mother Clare, O.P., formerly a member of the faculty of Sisters College in Cleveland where she taught psychology, has been superior at St. Vincent's in Akron, for the past six years.

Mother Clarissa, O.P., was chosen Vicareess; Sister M. Jeannette, O.P., Second Councillor; Sister M. Victor, O.P., Third Councillor; Sister M. Joseph, O.P., Fourth Councillor; Sister M. Rosalia, O.P., Secretary General; and Sister M. Alberta, O.P., Bursar.

On June 9, the Rt. Rev. Msgr. Floyd L. Begin, Vicar General for Religious Women, conducted the ceremony of renewal and final profession. Sister Teresa, O.P., Sister Maureen, O.P., Sister Terence, O.P., Sister Elaine, O.P., Sister Kevin, O.P., and Sister Vincentia, O.P., renewed vows. Sister Virginia, O.P., Sister Kathleen, O.P., and Sister Gerald, O.P., pronounced their perpetual vows.

Mother M. Clarissa, O.P., was honored with a three-fold celebration on the fiftieth anniversary of her religious profession.

On June 6, children of the grade and high schools presented a pageant "Golden Gleanings." Parents and friends were guests on this occasion.

On June 14, the Most Reverend Edward F. Hoban, Coadjutor Bishop of Cleveland, officiated at the Pontifical High Mass which marked the community celebration. Other guests at the celebration were: the Rt. Rev. Msgr. Floyd L. Begin, Vicar General for Religious; the Rt. Rev. John R. Hagan, Director of Sisters College; the Very Rev. Msgr. Vincent B. Balmat, Chancellor; the Rev. A. M. Fitzpatrick, Editor of the Catholic Universe Bulletin; the Rev. Clarence E. Elwell, Director of High Schools and Academies; the Rev. Kenneth W. Saunders, Secretary to the Bishop; the Rev. R. E. Vahey, O.P., Director of Foreign Missions; and the Rev. Thomas J. Taylor, Chaplain of Our Lady of the Elms.

The Very Rev. J. C. Osbourn, O.P., conducted a course in theology for this summer session.

On June 24, the Knights of Columbus sponsored a Solemn Holy Hour and Benediction on the Elms grounds.

Sacred Heart Convent, Houston, Texas

A number of sisters attended school at the following institutions: Villanova, Pennsylvania; Marywood, Scranton, Pennsylvania; Immaculate Heart, Los Angeles, California; and U. C. L. A., Los Angeles, California.

August 15, Feast of the Assumption of Our Blessed Mother, marked the Golden Jubilee of Sister M. Alphonse McCall, O.P., and Sister M. Sienna O'Donnell, O.P. The Silver Jubilee of Sister M. Anita Burt, O.P., was celebrated on the same day.

Final vows were pronounced by: Sister M. Denise Bordage, O.P., Sister M. Davidica Nelson, O.P., Sister M. John Dominic Rynd, O.P., Sister M. Aquinas Messina, O.P., Sister Mary Alice Cola, O.P., Sister M. Christopher Rake, O.P., and Sister M. Theodore Sorerisen, O.P.

Simple Profession was made by Sister M. Vivian Serio, O.P., and Sister Mary Gilbert Carbajal, O.P., received the holy habit. The Rt. Rev. Msgr. L. J. Reicher, Chancellor, presided at the ceremonies.

Two retreats were held at the Motherhouse this summer. The first (June 6-15) was conducted by the Rev. J. J. Madrick, O.P. The retreat-master for the second (August 6-15) was the Rev. W. P. Roney, O.P.

St. Catherine's Convent, Racine, Wis.

Sister M. Martha Bourgmeyer, O.P., died June 9 in the sixty fourth year of her religious profession. R. I. P.

A Catholic Rural Life Institute sponsored by the National Catholic Rural Life Conference was held at St. Catherine's Convent on June 15 and 16. The Rev. Anthony Adams, S.J. was in charge of the program, while the Rev. Lewis Jirbes, Diocesan Director of Rural Life in the Archdiocese of Milwaukee, had charge of arrangements. Other speakers were Mr. R. A. Power, Diroqua, Wisconsin; Sister

M. Bernetta, O.S.F. and Sister M. Laurita, O.S.F., St. Clare College, Milwaukee, Wisc.

During the months of June and July, sixteen vacation schools for religious instruction were conducted by the Sisters in various sections of Wisconsin, Michigan, and Montana.

The following Guest Speakers addressed the students during the summer session of St. Albertus College:

On July 1, the Rev. Harold O. Prudell, Chaplain (Major), A.U.S. Major Prudell, who entered service in 1940 at the age of 28, then the youngest Chaplain in the U. S. army and the first Catholic priest of the Milwaukee Archdiocese to enter service, has now, after his service of two years in Iceland and two years with Patton's 3rd Army, the distinction of being the oldest Chaplain in point of service in the European theater.

On July 6, Dr. E. D. Kane, State Psychiatrist. Subject: The Maladjusted Child.

On July 14, Mr. John Mathias Haffert, Lay Director of the Scapular Militia, Managing Editor of the Scapular Magazine, and author of several books and pamphlets. The subject of his inspiring and stimulating address was: "One Day the Rosary and the Scapular Will Save the World."

On July 19, the Rev. Dr. Edmund J. Goebel, Archdiocesan Superintendent of schools gave his annual address.

The Dominican Sisters of the Sick Poor, New York, N. Y.

The annual retreat, which opened on June 14th, was conducted by the Rev. J. R. O'Connor, O.P. At the close of the retreat, Miss Rose McKeon (Sister Mary Ann Patrice, O.P.) and Miss Elizabeth Beerhalter (Sister Mary Ann Louise, O.P.) were clothed in the holy Habit. The Rt. Rev. Michael A. Reilly, V.F. presided at the ceremony.

Congregation of Saint Mary, New Orleans, La.

His Excellency, the Most Rev. Joseph F. Rummel, S.T.D., Chancellor of Saint Mary's Dominican College, presided at the thirty-fifth annual Commencement. The Rev. R. E. Kavanah, O.P., was celebrant of the Solemn High Mass, with the Rev. F. L. Schneider, O.P., as deacon, and the Rev. B. A. Arend, O.P., as subdeacon. The Baccalaureate Sermon was delivered by the Rev. Herman P. Lohmann, Director of the Society for the Propagation of the Faith.

The High Mass, celebrated by the Rev. B. A. Arend, O.P., opened the eighty-fifth Graduation Exercises of St. Mary's Dominican High School. The Rev. Robert E. Tracy, Director of the Confraternity of Christian Doctrine, addressed the graduates, and the Rev. R. E. Kavanah, O.P., presided.

His Excellency Archbishop Rummel conferred certificates and diplomas on the graduates of the Diocesan Normal School of Christian Doctrine at the Eighth Annual Graduation Exercises. The Rev. R. E. Tracy, was Master of Ceremonies. Chaplain Buchanan, A.U.S., of Camp Plauche informally addressed the class.

Vacation-Religion schools were conducted in Lizana, Miss.; Prairieville, Amite, Kentwood, Hammond, Independence, Paulina, Campti, Montgomery, Castor, and Colfax, Louisiana.

Members of the Congregation pursued graduate studies at the Universities of Illinois, Texas, Louisiana State and Catholic University of America; they were also in attendance at Peabody College, Nashville, Tenn.

Sister Mary Joanna Rizzo, O.P., received the degree of Master of Arts at Louisiana State University.

The Rev. Pelegrin de la Fuente, O.P., one of the prisoners liberated from Los Banos prison camp in the Philippines, was a recent visitor.

Other visitors who favored the Sisters by celebrating the Holy Sacrifice of the Mass in the Convent Chapel were: the Rev. Ignatius Fabacher, S.J., of Grand Coteau, La., the Rev. Andrew Doherty, S.J., of Loyola University, the Rev. R. Waters, of Lizana, Miss., and the Rev. L. M. Shea, O.P., of River Forest, Ill.

The Feast of our Holy Father Saint Dominic marked the twenty-fifth anniversary of the profession of Mother Mary Dominic Ray, O.P., Mother General, and Sisters Mary Elizabeth Englert, O.P., Imelda Pollet, O.P., Peter Casteix, O.P., Aquinas Sherlock, O.P., and Raymond Leppert, O.P.

The Rev. E. A. Baxter, O.P., conducted the annual retreat at Rosaryville, the House of the Novitiate. At its close, His Excellency Archbishop Rummel, presided at the clothing of six postulants and the Perpetual Profession of Sisters Mary Constance Molony, O.P., Rosary Harper, O.P., Margaret Lamprecht, O.P., and Francis Borgia Eustace, O.P.

The Rev. P. W. Roney, O.P., was director of the annual retreat at the Motherhouse from July 26 to Aug. 4.

Sisters Mary Frederick Parker, O.P., and Sebastin Ory, O.P., pronounced their perpetual vows during the octave of St. Dominic; and on the feast of St. Louis, King of France and Patron of Louisiana, Sister Mary Jane d'Aza Birrcher, O.P., made her temporary profession.

Mt. St. Dominic, Caldwell, N. J.

The Community Summer Retreat, June 17—26, was conducted by the Rev. P. P. Walsh, O. P.

On June 26, the General Chapter was opened with a Mass of the Holy Ghost. The election of Community Officers, presided over by His Excellency the Most Rev. T. J. Walsh assisted by the Rt. Rev. Msgr. James Hughes, took place the following day. The election results were as follows: Rev. Mother General, Sister M. Aquinas, O.P.; Vicaress and First Counselor, Sister M. Concepta, O.P.; Second Counselor, Sister M. Felix, O.P.; Third Counselor and Sec. Gen., Sister M. Servatia, O.P.; Fourth Counselor, Sister M. Victoria, O.P.; General Bursar, Sister M. Marie, O.P.

The following Sisters received degrees at the close of the scholastic year: Sister M. Anthony, O.P., Doctor of Philosophy, Fordham University; Sisters Maura, O.P., Edmund, O.P., Aloise, O.P., Master of Arts, Seton Hall College; Sisters Gemma, O.P., Caritas, O.P., Pierre, O.P., Alexia, O.P., Florence Marie, O.P., Bachelor of Arts, Caldwell College.

The Community Summer School was opened on June 28 and closed on Aug. 2. Camp Imelda had a capacity registration for the summer season.

On Aug. 4, eighteen members of the Community celebrated the Golden Jubilee of their profession. On the same day two Sisters celebrated the Silver Jubilee of their profession.

On Aug. 21, ten Sisters pronounced their perpetual vows.

On July 10, Sister M. Annunciation, O.P., departed this life. May she rest in peace.

Immaculate Conception Convent, Great Bend, Kansas

On April 18, Sister M. Genevieve Laggart, O.P., departed this life in the 13th year of her religious profession. R. I. P.

During the months of May and June, fourteen vacation schools for the teaching of religion were conducted in the Wichita Diocese and two in the Concordia Diocese.

On May 29, Sister M. Justina, O.P., received the degree, Bachelor of Music, from the Mount St. Scholastica College, Atchison, Kansas. On May 30, Sister M. Magdalene, O.P., received the Bachelor degree in Nursing from the St. Mary's College, Xavier, Kansas.

On May 31, the Corpus Christi procession was held outdoors on the beautiful and spacious convent grounds.

The Retreat from June 3-10, was conducted by the Very Rev. T. G. Kinsella, O.P.

On June 10, the Cadet Nurses of St. Rose Hospital under the direction of Lt. John Nichols, public relations officer at the local air base, held a military drill and retreat ceremony on the front driveway of the Convent.

During the summer months, members of the Community have been attending the following Schools of Nursing and Colleges: St. Francis Hospital, Peoria, Ill.; Mercy Hospital, Chicago, Ill.; Sacred Heart Junior College, Wichita, Kans.; Mount St. Scholastica College, Atchison, Kans.; St. Mary's College, Xavier, Kans.; Marymount College, Salina, Kans.; Dominican College, San Rafael, Calif.; St. Louis University, St. Louis, Mo.

From June 11-30, the Rev. Dom Ermin Vitry, O.S.B., for the third consecutive summer, conducted a course in Sacred Chant at the Motherhouse.

From July 7-10, the Rev. F. J. Uhrich, pastor of Liebenthal, Kansas, was a guest at the Motherhouse. Sister M. Michael, O.P., of the Great Bend Community, is his niece.

The Forty Hours Devotion was held in the St. Rose Hospital Chapel from July 8-10.

The Retreat (Aug. 4-13) was conducted by the Rev. L. E. Nugent, O.P. On August 13, five postulants were invested in the Habit, three novices made their first vows, and three Sisters pronounced their final vows. On the same day Sister M. Clementine, O.P., celebrated the Silver Anniversary of her religious profession. His Excellency, the Most Rev. C. H. Winkelman, S.T.D., presided at the ceremonies.

Foreign Mission Sisters of St. Dominic, Maryknoll, New York

An encouraging increase in the number of conversions at the Internment Camp in Manzanar, California, was reported in a letter recently received at the Motherhouse from Sister M. Susanna, one of two Maryknoll Sisters (native Japanese) who volunteered to reside in the Camp in the interest of the spiritual welfare of the internees.

Two Maryknoll Sisters received the first degrees conferred by the University of Santo Tomas, Manila, since the reoccupation of the islands by the American Forces. They were: Sister Mary Coleman, O.P., of Wilkes Barre, Pa., and Sister Miriam Thomas, O.P., of Waterloo, Iowa, both of whom received the Degree of Doctor of Philosophy.

On May 9, twenty-one Sisters, over a third of the community who survived the recent ordeal in the Philippines, arrived at the Motherhouse.

On July 1, at Malabon, the Sisters re-opened their first school since their rescue from internment camps last February. One of these missionaries, Sister Rose Marie, O.P., is the sister of the famed Chaplain Joseph O'Callahan, S.J., hero of the U.S.S. Franklin.

On June 4, Sister Mary Genevieve, O.P., was buried in the Maryknoll Cemetery. Preceding the internment, a Solemn Requiem Mass was celebrated by the Rev. Anthony Cotta, M.M., assisted by the Rev. Patrick H. Cleary, M.M., as deacon, and the Rev. Maurice Ahern, M.M., as subdeacon. The eulogy was delivered by the Rev. Thomas G. Ray, M.M.

Sister Mary Genevieve Beez, O.P., a native of Defiance, Ohio, joined the Maryknoll Sisters in 1921. In 1927 she was assigned to Korea to serve as Regional Superior of all Maryknoll Sisters in Korea and Manchuria. She held this post until 1937. During this entire period she was active in all kinds of mission works, many of which she herself inaugurated, notably: a hospital in Shingishu, a sanatorium in Kirimini, and a native Sisterhood for Korean girls. At the outbreak of the present war, these girls had become professed religious, and were able to replace the missionaries who were interned and later forced to evacuate their territory.

In 1937 Sister Genevieve, O.P., was recalled to this country for greatly needed medical care. After a long period of hospitalization she recovered sufficiently to assume the superiorship of the Convent in Clarks Summit, Pa. Two years ago she was transferred to less arduous duties at the Motherhouse. Of late, attacks of the ailment contracted in the Orient recurred with greater frequency and intensity. The latter part of May she underwent an operation at the Pittsboro Hospital, rallied for a few days and then finally succumbed on the morning of June 2.

On May 29, an honorary degree was conferred on Mother Mary Joseph, O.P., by Regis College, Weston, Mass., with His Excellency, The Most Rev. Richard J. Cushing, D.D., Archbishop of Boston, presiding. The citation reads:

1. "For her indomitable courage and Christ-like charity as the first Bostonian to found an American community to prepare girls for missionary work: The Foreign Mission Sisters of Saint Dominic, popularly known as the Maryknoll Sisters, who, twenty-five years ago, were approved by the Sacred Congregation of Religious at Rome;

2. "For her inspiring leadership and efficient administration in sponsoring the pioneer group of American Sisters, who in 1921, left our shores for foreign missions with the object of bringing Christ to the women and the children of the Orient;

3. "For her keen insight, wise counsels, and personal interest in her spiritual daughters who have endured hardships of the present global war, famine, floods, imprisonment—even torture—and evacuation from their missions as they strove for the conversion of souls;

4. "For the universality of the medium of her zeal, which includes catechetical, medical, teaching, social service work, and the training of young girls for the native Sisterhoods—

"Regis College deems it an honor to confer the degree of DOCTOR OF LAWS, *HONORIS CAUSA*, Upon Mother Mary Joseph, Superior General of the Foreign Mission Sisters of St. Dominic."

On June 30, Final Religious Vows were made by 15 Maryknoll Sisters in various parts of the world.

In the afternoon of the same day, hundreds of relatives and friends witnessed the Thirty-eighth Departure Ceremony of Maryknoll Sisters which took place in the Motherhouse Chapel. Eighteen Sisters received assignments to mission posts in

South and Central America and the Pacific Islands. The Most Rev. James E. Walsh, M.M., D.D., presided at the ceremony. The Very Rev. Msgr. John J. Sully, Director of the Society for the Propagation of the Faith in New York, gave the address. The departing Sisters were then presented with their mission crucifixes, made public renewal of the religious vows, and received a special blessing. Solemn Benediction closed the ceremony.

St. Cecilia Congregation, Nashville, Tennessee

On June 13, Sister M. Loretta, O.P., received the Bachelor of Philosophy degree from DePaul University, Chicago; and on May 31, Sister M. Helen McParland, O.P., received the Bachelor of Arts degree from Incarnate Word College, San Antonio, Texas. The following sisters received the Bachelor of Science degree from DePaul University at the close of the summer session, August 4: Sister Basilia Fleming, O.P., Sister Mary Matthew Landry, O.P., and Sister Augusta Massa, O.P., Sister Perpetua Pigott, O.P., received the Master of Arts degree from the Catholic University of America, Washington, D. C., and Sister Mary Rita Cody, O.P., received the Master's degree from George Peabody College for Teachers, Nashville, at the close of the summer session.

During the summer, Sisters of the St. Cecilia Congregation studied in the following institutions: Catholic University of America; Southeastern Branch of the Catholic University, Memphis; Incarnate Word College, San Antonio, Texas; DePaul University and American Conservatory, Chicago; George Peabody College, Nashville, and in the St. Cecilia Normal School.

On the feast of St. Dominic, August 4, Sisters Mary Anthony McAuliffe, O.P., M. Reginald Gorman, O.P., and Mary Thomas Fegan, O.P., celebrated the golden jubilee of their religious profession. The Rt. Rev. Msgr. J. F. M. Hardeman, pastor of Holy Name Church, Nashville, was celebrant of the Solemn Mass, and the Rev. Leo Ringwald and the Rev. John A. Elliott were deacon and subdeacon respectively. The Most Rev. William L. Adrain, D.D., presided in the sanctuary and preached the jubilee sermon. Chaplains to the Bishop were: The Rev. Thomas P. Duffy, Chancellor of the Diocese, and the Rev. Aaron T. Gildea, pastor of the Assumption Church.

The Most Rev. Bishop and the attending clergymen were the guests of the Sisters at a banquet given at noon.

The regular community retreat for the Sisters of the St. Cecilia Congregation was given by the Rev. W. A. Finsel, O.P., August 8-15.

The Rev. J. A. Jordan, O.P., gave a retreat at St. Mary's Orphanage, Nashville (August 23-30) for the Sisters of the St. Cecilia Congregation who are engaged in study or in work at the time of the regular retreat at the Motherhouse.

On August 28, the following young ladies entered the St. Cecilia Novitiate: Misses Florence Long and Rita Ryan, Jackson, Tennessee; Misses Margaret Byrne and Annie Alice McGinniss, Nashville, Miss Thelma Dunnigan, Chattanooga, and Miss Mary Palko, Harriman.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On April 22, the Tertiaries Retreat was made by a large number of members of Our Lady of the Rosary Chapter. Five new members were received and one member made profession in the Third Order. The Retreat was conducted by the Rev. J. S. Moran, O.P., assisted by the Rev. E. D. Fenwick, O.P.

On May 6, the beautiful ceremony of the crowning of the statue of the Blessed Virgin took place. Participating were the Tertiary Chapter of Our Lady of the Rosary, about 100 girls dressed in white, a number of little girls in the habit of Dominican Sisters, little boys in the the habit of Dominican Fathers and numerous clients of Our Blessed Mother, all reciting the Rosary, in procession. The devotions were conducted by the Rev. J. S. Moran, O.P., and the sermon was preached by the Rev. E. D. Fenwick, O.P.

On April 21, Sister M. Thomas of the Blessed Sacrament, O.P., departed this life in the 44th year of her religious profession; and on June 15, Sister M. Lucy of the Rosary departed this life in the 38th year of her religious profession. May their souls rest in peace.

Congregation of the Most Holy Rosary, Adrian, Michigan

On July 1, six sisters celebrated their Golden Jubilee in the Order. At the same time felicitations were extended to twenty silver jubilarians.

On August 9, thirty candidates were clothed in the holy habit in Holy Rosary Chapel. The Most Rev. Archbishop Edward Mooney presided at the ceremony.

Sixteen novices pronounced their first vows August 18, with the Rt. Rev. Msgr. James Cahalan presiding.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Recent deaths included those of Sisters M. Albertine Fox, O.P., Carmelita Keenan, O.P., Lioba Cashin, O.P., Francis Maynard, O.P., Innocentia Weber, O.P., Raphael Bradley, O.P.

On July 4, the following Sisters celebrated their Golden Jubilee: Sisters M. Agneta Daly, O.P., Lucy O'Gara, O.P., Hyacinthia Finney, O.P., Rosa Burke, O. P., Alberta Kranz, O.P., Bertranda Curran, O.P., Bernadine Castle, O.P.

On August 4, twenty-three Sisters noted their Silver Jubilee, as did five others on August 28.

Sister M. Justina Kress, O.P., received a Master's degree from the Cincinnati Conservatory of Music in June and was elected by the faculty to membership in Pi Kappa Lambda, a national fraternity of outstanding leaders in Music.

The Rev. W. R. Barron, O.P., of River Forest, Illinois, preached the annual retreat preceding the feast of St. Dominic. At its close, thirty-five postulants received the habit, and thirty-two simple novices made profession.

The Chicago Area Branch of the Catholic University opened at Rosary College with High Mass celebrated on June 24. The Director was the Rev. Dr. John F. Cronin, S.S. About eighty students were enrolled for courses in Religion, History, Education, and Political Science. There were 160 students in the undergraduate school.

Of special interest this summer were the centenary, on August 4, of the dedication of the first church on Sinsinawa Mound, St. Dominic's, erected by the Very Rev. Samuel Mazzuchelli, O.P.; and also the Diamond Jubilee of St. Michael's Convent and School, Galena, Illinois, the Golden Jubilee of Visitation Convent and School, Kewanee, Illinois, and the Golden Jubilee of St. John's Convent and School, Milwaukee, Wisconsin.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On July 27, the Rev. P. C. Curran, O.P., delivered an address on the French Shrines of Our Lady to the Sisters attending the summer session of the Queen of the Holy Rosary College. In the summer school program, Father Curran conducted the Moral Principles and Logic classes.

The commencement exercises of the Queen of the Holy Rosary College took place on August 8 in the college auditorium. The Bachelor of Arts degree was conferred on seventeen graduates. The Rev. L. M. Osbourn, O.P., of Saint Albert's College, Oakland, delivered the address for the occasion.

On Saturday, July 7, in the convent chapel, four postulants were clothed in the holy habit of the Order. The ceremony of Reception was conducted by the Rev. Carl Dransfeld, after the celebration of a High Mass by the newly-ordained Maryknoll priest, Rev. James Curtin. The Rev. P. C. Curran, O.P., delivered the sermon. The novices are Sister Mary Paul, O.P., Sister Mary Williams, O.P., Sister M. Esther, O. P., and Sister Mary Philip, O.P.

On Sunday, August 12, the ceremony of the Profession of Final Vows took place in the convent chapel with the Rev. Carl Dransfeld presiding. The sermon for the occasion was delivered by the Rev. L. M. Osbourn, O.P. The Sisters who pronounced the holy vows were: Sister Jean Marie, O.P., Sister M. Lelourdes, O.P., and Sister M. John Bosco, O.P.

The Motherhouse opened its doors to a group of young women of the Bay Region for the annual three-day Young Ladies' Retreat on August 17-20. The retreat was conducted by the Rev. L. M. Osbourn, O.P.

Congregation of the Most Holy Cross, Everett, Washington

The Laywomen's Retreat was given at St. Dominic's on June 13-17 by the Rev. Michael J. O'Neill, S.S. It was attended by the largest number of retreatants since the inauguration of the retreats in Everett eleven years ago.

Eight vacation schools for religious instruction were conducted this summer. Over three hundred children were registered for classes in Bremerton, Washington.

The traditional Corpus Christi procession was held at the Tulalip Indian Reservation.

The Rev. J. B. Mulgrew, O.P., of St. Albert College, Oakland, California, gave two courses in Philosophy of Religion, at St. Dominic Motherhouse.

A large group of Dominican Sisters attended the course in Library Science given at the University of Portland, Oregon. The course was conducted by the Dominican Sisters of Rosary College, River Forest, Illinois. Sisters from Everett also attended classes at Seattle College, Holy Name College, the University of Washington, and the California School of Arts and Crafts.

On August 21, Sister M. Josita and Sister Rose Anita celebrated the Silver Jubilee of their religious profession.

After the close of the annual retreat in August, the Rev. P. O'Brien, O.M.I. presided at the ceremony of investiture and profession.